COMMON PARKING AREA FOR DRONES
SEWAGE TREATMENT
People spontaneously engage in construction activities together with the assistance of robots and AI, such as building this common factory.
The Landscape of water.
CINEMA
The Landscape of a huge tree.
Design A New Model of Society
TECHNOCOMMUNISM
COMMON MOBILE SOLAR BALLOON
a common solar balloon that continuously hovers over the grid city. The surface of the balloon is with solar energy absorbing materials, and the electricity generated is stored inside the balloon. Its is to supplement any electricity shortages of grids on the ground. The balloon follows a designated cross the city, and any resident in need of additional electricity can schedule access to it. You can it as fully automated-maintained, with any resident able to monitor its operational status via a device or a computer.
LIBRARY
A small park.
Database & Server.
Part of public transportation could be handled by large-size drones. There are designated areas in the city specifically for common drone parking.
The flight route of the solar balloon.
SEWAGE TREATMENT
A small-scale fully automated common sewage treatment facility. Nearby residents can connect their sewage pipes to this facility for treatment. The treated water will be discharged into the sea, while the sediments are solidified and transported by drones to other locations for further processing.
A water purification facility.
By MOUKOUU
(English Version)
COMMON PARKING AREA FOR DRONES
Medical facilities are also managed by the subjects of grid units.
COMMON WAREHOUSE
This is a common warehouse, only for storing materials uploaded to the common storage platform. The explanation of the common storage platform is provided in another image. You can store the materials you want to upload in your own grid, but if you don't have enough space, you can use this warehouse.
SEWAGE TREATMENT

For everyone who is critical and searching for alternatives to this world.

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Part 1
FOREWARD

1.1 A Panoramic Throw of the Current Social Situation

The totalitarian society ruled by Big Brother that was depicted by George Orwell in 1984 did not come to pass, but powerless orgies inside the system are ubiquitous. In other words, there is no clear “enemy,” nor is there a radical transformation that thoroughly changes the current state of society. However, in the 21st century, we witness the following scenes globally: the war between Russia and Ukraine continues, as does the conflict between Israel and Palestine; marketing strategies from product manufacturers immerse us in the illusion that personal experiences can resolve environmental crises and social injustices, yet global temperatures keep rising [1], and workers at the bottom of the resource exploitation chain still exchange their lives for wages [2]. In China, the Communist government fills nearly every urban space with the gaze of surveillance devices; massive investments in real estate and infrastructure development have led to bubbles bursting and abandoned wastelands, even overseas [3]. In the United States and China, large tech platforms such as Amazon, Apple, Elon Musk-owned X, TikTok, and Temu can access our locations at any time, storing our personal data within their cloud territories without paying us a dime. New algorithmic technologies train us to train them, only to train us back in a self-reproducing cycle that generates profit for the companies and technology owners behind the scenes without incurring direct costs. [4]Users and consumers simultaneously become unpaid laborers, desperately performing on big platforms, turning themselves into voluntary, masochistic prisoners… However, these issues are not confined to any specific space under the concept of the nation-state, they are universal problems. Faced with such social conditions, humanity has largely fallen into two postures, and I believe Japanese society offers classic universal paradigms for these two postures: choose to become a “shachiku”, experiencing collective inward compression under the pressures of daytime work, then exploding outward as individuals in adult entertainment shops or bars; or choose to flee the metropolis for small-scale local struggles and participate in ineffective protest orgies or collective actions. Meanwhile, the alienation of labor and consumption becomes increasingly blurred. You can simultaneously

work and consume in places like a company or Disneyland, providing profits to major corporations while growing ever more exhausted. The popular phrase in Asia that symbolizes the ideology of the capitalist system — “enter the society” — turns employment contracts and the sale of labor time into universal social realities, stripping us of any critical perspective on them.

1.2 The Powerlessness of Humanity

In such an era, it becomes increasingly difficult for us to grasp a bird’s-eye view of the system we are in. I would use two metaphors to illustrate this: First, we are confronted with a silent but rapidly expanding elephant in the room. Yet, in the face of this elephant, we have neither responded adequately nor made sufficient preparations. In fact, we haven’t truly understood what this elephant actually is. Instead, under the high pressure of the system, our vision is compressed into individual desires and pleasures, causing us to lose the holistic insight of the society, while believing that individual actions, like daily garbage recycling, or small-scale local collective actions can overturn the problems created by the system that combines capitalism with the modern nation-state. Second, we are on a moving train of which the only purpose is to be faster. Anyone who tries to stop it will be deemed improper and violent, and then be removed from it. Meanwhile, any movement that occurs inherently will be assured that nothing is going to really happen to the ongoing train. Finally, the system will never change.

1.3 The Possibility of Catastrophe

We are entering an age of catastrophe. This may sound too vague — after all, disasters like wars and climate crises have not yet descended upon each and every one of us. You, who is reading this, might still be enjoying a refreshing beer after work, browsing absurd TikTok videos on the train, or struggling to find a stable way of life within the current social system. But what matters is that the system’s forward motion has become almost unstoppable. The tsunami of capitalist globalization, the concentration of power, the privatization of vast material and digital spaces, the technological cold war between major powers, and the hot wars in localized regions are all relentlessly advancing beyond the illusion of individual labor and consumption, which may be all you have the energy to focus on. We cannot forget the impact of large-scale disasters like the COVID-19 pandemic that broke out 2019. What we should recognize from it is that the model of society that humanity depends on is an efficient but fragile system. Overreliance on such a system deprives us of local autonomy. As Chinese science fiction writer Lixiong Wang mentioned in his correspondence with Kobe University Professor Ke Wang when discussing agriculture and chemical fertilizers:

“If the government collapses, the organizational management functions will be lost, and if any part of the supply chain is disrupted, many farmlands will no longer receive the chemical fertilizers they rely on. At that point, even if all the farmers calmly con-

tinue production, the current state of "food surplus" would become impossible, and a massive famine would ensue in no time."[5]

Personal injury accidents at train stations could lead to the paralysis of the transportation system, and large-scale power outages could render many facilities in cities — reliant on computer-based management — unable to function. During the pandemic, the collapse of China's logistics system also resulted in food shortages and transportation difficulties [6]… A lifestyle dependent on large-scale systems can be extremely efficient when the system operates smoothly, but it risks swinging to the opposite extreme in the event of a system collapse. Moreover, the system itself contributes to its own collapse. For example, Chinese society heavily relies on top-down governance by the Communist Party, but this very governance model obstructs the flow of accurate information and undermines local autonomy. A clear illustration of this was the beginning of the COVID-19 pandemic, when warnings from doctors like Li Wenliang were dismissed by authorities as "rumors" [7].

1.4 How Should We Face It? Pessimistic Opportunism and Utopian Thinking

So, how should we confront such a world? Or instead, what kind of world should we hope for? Or do we even have other possible choices? In his 2022 book *Heaven in Disorder*, Slavoj Žižek reversed Mao Zedong's famous quote, "There is great chaos under heaven, and the situation is excellent," into "Heaven in disorder" [8]. This reversed phrase represents a kind of pessimistic opportunism amidst disaster — a form of opportunism for reflection emerging from the cracks as the existing social system collapses. In 2011, Great East Japan Earthquake caused a nuclear meltdown at the Fukushima power plant, leading many people to lose their loved ones and former living spaces. Yet, in the face of this cruel reality, I believe we must do more than merely reflect on the disaster itself — we must also see it as an opportunity. After such a disaster, the large-scale capital born from globalization does not typically choose to invest in disaster-stricken areas via top-down development. Nor does Japan, with its democratic system, engage in centralized, large-scale government planning akin to what we see in China. Instead, the people of Fukushima had no choice but to face the consequences of the disaster in a bottom-up way and find ways to rebuild their lives. This forced people to step outside the social reality we felt compelled to accept and explore alternative models of society [9]. Similarly, as we saw during the COVID-19 pandemic, disasters compel us to adjust our existing lifestyles and confront problems in a non-daily state. Or consider the nearly deserted Disneyland during the pandemic—a moment of stagnation that invites us to reflect on whether we truly need these crowded theme parks [10]. However, disasters do not necessarily lead to positive change. As Rosa Luxemburg once asked: barbarism or socialism? Or as Žižek questioned in *Heaven in Disorder*: barbarism or communism? The victor in a time of disaster might well be a new form of fascism, an authoritarian government armed with military power, or a totalitarian regime stronger than ever before. At the same time, the

legacy of the 20th-century communist movement has failed to provide humanity with satisfying answers. I fear that another disaster may not be far from us. We need to think and design a new model of society that critiques and reflects on the current system, while offering references for solutions to possible future disasters, so that in the future, we can build a new society in a democratic manner, preserving individual dignity and freedom.

David Harvey wrote the following in *Spaces of Hope*:

“In the midst of all this spiraling inequality, thriving corporate and big money interests (including the media) promote their own brand of identity politics, with multiple manifestos of political correctness. Their central message, repeated over and over, is that any challenge to the glories of the free market (preferably cornered, monopolized, and state subsidized in practice) is to be mercilessly put down or mocked out of existence.

.....

'There is no alternative,'

.....

all those institutions that might have helped define some alternative have either been suppressed or - with some notable exceptions, such as the church - been brow-beaten into submission."[11]

Of course, it is not only the institutions of capitalism that attempt to construct the only reality, the only choice, for people. Every ideology tries to teach people to develop a fascination with the idea that "this is the only choice" within the constructed social relations. I believe that we do have other choices, but under the strong cyclical compression of labor and consumption today, these "other choices" appear increasingly difficult to realize. However, this also makes the critique of the existing system even more important. As Harvey mentioned in his book, the utopian approach can provide us with a path to think about these "other choices," rather than compromising with the system as its believers.

1.5 Architect

What disappoints me is that the architects of this era still resemble what Superstudio described at the beginning of their work *Life, Education, Ceremony, Love, Death: Five Stories by Superstudio* (hereinafter referred to as *Five Stories by Superstudio*):

"Accenting his role, the architect becomes accomplice to the machinations of the system."

This statement should not be interpreted as a political accusation against architects, but rather as a revelation of the subjective essential structure of practicing architects

– architects are compelled to position themselves as mediators in order to find their posture within the existing context. Architecture is merely a synchronic product of the existing system, a re-encoding of social relations. No matter how much architects strive to find beautiful language for their works or retroactively give meaning to them, they cannot avoid the dimensional gap between the ontological causes of architecture's creation and the language used by architects. All ontological causes of architecture can be ignored and are ultimately replaced by a highly specialized internal language.When Sou Fujimoto spoke on the Genron program, he mentioned the power of "sending a message to the world" through Expo [13]. Here, I think we should ask: to whom is this message being sent? Is it to the people and children who labor to death in the cobalt mines of Congo? Or to those scavenging for American aid supplies on the shores of Gaza? Or to the lawyers and journalists arrested by the Chinese Communist Party? Or to the foreign residents in Japan who can so easily have their permanent residency revoked and are denied equal treatment? (Or is it merely to those who work at their companies during the week and enjoy Disneyland on the weekends?) As Kojin Karatani said in the afterword to the Chinese edition of Architecture as Metaphor, they (architects) "fatally lack the ethicality and ideals of social transformation that modernists once had" [14]. Similarly, in the preface to the same book, Karatani stated:

"The more one claims that architecture is the realization of a design concept, the further it distances itself from actual architecture." [15]

As a profession, (architectural) designers cannot escape the existing context, and those seemingly complex and profound languages have merely become a kind of “dazzling decoration” [16]. However, I believe that architects are not entirely powerless. What contemporary architects lack is precisely the “ethicality and ideals of social transformation that modernists once possessed.” If we focus on the 1960s and 70s, the working methods of architects and artists such as Archigram, Superstudio, and Archizoom can still provide us with paradigms for critical reflection. Architect Neil M. Denari once commented on Archigram as follows:

“Let's face it, anyone who thinks about Archigram nostalgically just doesn't get it. Yes, of course, it was all about a time and a place. But that time and place wasn't just London in the 60s. It was the WORLD and the radical conditions then are just as radical now if you think about it i.e. overwhelming technological paradigm shifts, racial shit going on, the search for pleasure in a chaotic world, etc. Archigram killed architecture and gave birth to it again, in a form that is always about the NOW. And NOW is NOW and so is Archigram's work. For the suckers who are currently walking nonchalantly through the fields sown by those six crazy freaks, Im just here to warn you: these aren't antique ideas.. it's a terrain of explosive propositions. And if you don't watch out, you're going to step on something you should't have. But don't blame me...”[17]

If we take Archigram, Archizoom, and Superstudio as examples, I think it can be said that, although all of them were active in the 1960s and 70s and used utopian (or dystopian) visions to critisize the social systems of their time, we may find their positions different with a closer comparison. Archigram embraced the system and worked within it to expand future imagination, while Superstudio and Archizoom resisted the social systems of their time systematically, examining them from the outside and offering more radical utopian visions.

Archigram's thinking did not transcend the social and economic system that prevailed after World War II, but rather showed an acceptance of it. However, what I find noteworthy is a similar phenomenon observed in the practices of Japan's Metabolism movement during the same period as Archigram. This phenomenon resembles the shift from Marx's communist utopia to the communist practices in the Soviet Union and China — both of which involve a kind of fault and fall. In the proposals of Metabolism, including Kenzo Tange's Tokyo Plan, Kiyonori Kikutake's Marine City, and Kisho Kurokawa's Capsule Tower, which was successfully built, we can see the same modular, prefabricated, and metabolic design methods present in Archigram's works. However, when the utopia born from the Fordist context of mass production and renewal was implemented into the practice at the level of reality, its inherent design methods and forms were stripped away and embedded into the prevailing social structure. After this social structure reassembled the utopian design methods and forms, what emerged was merely a disappointing megastructure architectural project overshadowed by capitalism and state systems, dominated by big capital and big government in a top-down manner. No new social relationships were invented; only flashy architectural appearances remained. In the end, all that was left was a sense of nostalgia after the demolition of the Capsule Tower in 2022.

In contrast, what can be observed in Archizoom and Superstudio is another kind of position, and I believe this more radical stance offers significant value. Here, if we compare Archizoom's No Stop City and Superstudio's Five Stories by Superstudio, the two works reveal the different approaches of the two groups: one represents a negative critical utopia, while the other embodies a positive critical utopia; one conducts reconstructive research on the present context, while the other engages in speculative design for future living models.

No Stop City constructs an abstract model, characterized by external monotonous expansion and internal diverse integration, to study and generalize the cities produced under the advancement of late 20th-century capitalism. Ultimately, it is presented as externally endless, duplicated, monotonous blocks and internally chaotic, mixed scenes. No Stop City predicts that the emergence of media and communication networks would render the representational role of architecture unnecessary, ultimately compressing complex content into boring blocks. This prediction has now become ubiquitous. Archizoom's method of using architecture as a tool for critique and research is clear. However, No Stop City does not point toward a future direction. Instead, the project presents a pessimistic vision and a summary of the social and economic system of their time.

Unlike No Stop City, the positive critical utopia presented in Five Stories by Superstudio perfectly foresaw the emergence of platforms and offered a vision of a decentralized infinite plane. The platform, as a material representation, was used by them to conceptualize new models of living. Additionally, unlike Archigram's frequent use of features that extended Fordist characteristics such as plug-ins, replacements, and planned obsolescence, the infinite plane envisioned by Superstudio offers an unrestricted mode of access. While depicted as a purely white, grid-like physical space, it essentially represents an abstract, non-physical space. In the 21st century, although we have witnessed the rapid maturation of platform technologies, this infinite space, under the premise of privatization, has been absorbed into another mutation of capitalism in the 21st century. Instead of the free, nomadic lower-level subjects described in Five Stories by Superstudio, what has emerged is a new feudal class, the cloudalist, defined by Yanis as possessors of cloud capital, along with techno-feudalism. If we still aim to resist techno-feudalism in this increasingly crisis-ridden era, the most promising path might be to think and strike using the same technologies. The decentralized, non-private, and non-symbolic infinite plane conceptualized by Superstudio offers a referential model for such resistance. Similarly, in Five Stories by Superstudio, architecture as a representational role no longer exists, or rather, architecture as a symptom of the 20th-century social and economic system is cured on a systemic level. On this point, Kazys Varnelis uses the precise metaphors of "program" and "programming" in his article Programming After Program: Archizoom's No Stop City [18]. If the traditional architect's strategy is to "load defined spaces", then the method advocated by radical architectural groups of the 1960s is to directly design new relationships. These two approaches correspond to using programs and programming, respectively. In other words, while the former represents a collage of relationships produced within the existing context, the latter directly edits the context itself. Naturally, the former became the target of critique for both Archizoom and Superstudio.

The critique of architects by Archizoom aligns with that of Superstudio, as both reject the architects' identification with their role as a synchronic medium of contemporary society and their immersion in problem-solving tasks. One of the members of Archizoom, Andrew Branzi, said:

"The idea that the architect is a person who expresses himself only through his plans is stupidity. Today, industry and the metropolis require different contributions than the simple plan, which always presupposes the quest for a formal, figurative solution to problems. At the same time, it may also be that the problems do not need to be resolved or represented; it may be more important to invent them…"[19]

It must be said that the stance Andrea Branzi takes in the final part of this statement is very similar to that of Slavoj Žižek. It is not about thinking on the level of solving the problem but rather reflecting on the act of posing the problem itself. As Žižek often

emphasizes, what matters is "asking the right question."

(1.6 On Technology)

Just as the advent of the internet created new public spaces for humanity, the emergence of personal terminal devices and social platforms provided individuals with more direct ways to express their voices, and the rise of virtual currencies offered opportunities for monetary transactions to bypass third-party financial institutions, technology has enabled the possibility of transforming social relationships. However, this power is not only embodied in individuals but also in those in power. Yanis Varoufakis pointed out in *Technofeudalism* that from the rise of major platforms, we can observe the emergence of a new feudal class, as capitalism begins to be replaced by a new system based on platforms and cloud technologies:

"Just as capitalism pushed aside feudalism by replacing land with capital as the dominant factor of production, so too did techno-feudalism ride in to displace capitalism on the coat-tails of cloud capital - a mutation of (standard, terrestrial) capital."[20]

Or consider what Minxin Pei mentioned in *The Sentinel State*, where the Chinese Communist Party has established a highly organized surveillance system in China through monitoring technologies:

"The eye-catching technologies that the CCP has embraced with such enthusiasm are effective in no small part because they are deployed by the agents of security bureaucracies that are generously funded, well-organized, and carefully designed to deter and contain political threats to the party-state without themselves becoming threats to that state."[21]

If the power of those in power is amplified with the support of high-tech, how can we ignore technology as a means to oppose them? I do not believe that revolutionary changes in human society can be brought about solely by inventing political or economic systems. If technological development has already given individuals unprecedented power, then discussions about the further expansion of individual power through technology will inevitably become part of visions for future society.

Criticism of technology often tends to remain at the level of personal experience, such as the belief that AI replacing humans in artistic creation is meaningless because it is something only humans would have the desire to do. However, I think the important issue is not that human desires are being deprived but that highly specialized professions like artists and designers, which were born within the capitalist system, are being replaced. You will not lose the desire to create, but you may lose your job. This, however, is an issue rooted in the current state of human society, which is firmly embedded in the capitalist system. If we set this premise aside, what we can see is that technological development may enable individuals to achieve things they previously could not. The real ques-

tion is: who will own the technology?

(1.7 Conclusion)

Finally, I would like to summarize the tasks I hope to accomplish in this work. First, to construct a critical, bird's-eye perspective on the political and economic systems of human society under the current context of continuous globalization of capitalism, worsening environmental issues, intensifying geopolitical conflicts, the rise of a new feudal class, technological amplification of authoritarian political powers, and the resurgence of nationalism. In the following content, I will refer to this as “a hungry, top-down, fragile Big Model of Society” (abbreviated as the Big Model of Society). Second, to attempt to conceptualize a post-disaster, bottom-up, democratic, and decentralized new model of society that is dialectically critical of such a system (reflecting on the existing social system from outside).

In recent years, many scholars and artists have reflected on and studied issues of the current capitalist system and authoritarian politics, like what I have referred to while creating this work, such as Yanis Varoufakis's *Technofeudalism*, Kohei Saito's *Capital in the Anthropocene*, Minxin Pei's *The Sentinel State*, and the correspondence between Lixiong Wang and Ke Wang: *High-Tech Despotism* (ハイテク専制). However, in my view, overseas Chinese scholars focus too much on criticizing the authoritarian government under the one-party dictatorship of the Communist Party, while Western (including European, American, and Japanese, etc) scholars and Chinese domestic scholars pay excessive attention to criticizing the capitalist system. In the context of modern nation-states and the capitalist system forming a mutually parasitic relationship since the Second World War, I believe our perspective should align with what Kojin Karatani has suggested:

"We must always consider resistance to capital and resistance to the state simultaneously."[22]

During the working process, I made multiple adjustments to both the narrative approach and the background story. For a long time in the early stages, I had planned to use China as the background for the design. However, as the design progressed, I realized that simply using China as the stage for the story was insufficient to address the observations of crises on a global scale. Overall, I still aim to create a Global Project. Thus, I constructed a fictional historical narrative of the 21st century through a fabricated news report from the early 22nd century to explain TECHNOCOMMUNISM and its global context in the end. Following that, I used a specific scene to represent the social texture of TECHNOCOMMUNISM. Due to limited time, the work completed within this almost one-year period does not fully convey all the ideas I intended to express. However, the final hyper-homogeneous grid city still manages to illustrate the basic mechanisms of TECHNOCOMMUNISM. In the future, I hope to further expand on this theme, as technological development and changes in the global political and economic environment continue to accelerate. Continuing critical reflection while adopting a pessimistic opportunism to seek a parallel "al-

ternative" is, I believe, an important task that must be pursued moving forward.

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'There is no alternative,'

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all those institutions that might have helped define some alternative have either been suppressed or - with some notable exceptions, such as the church - been brow-beaten into submission.”

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[15] 柄谷行人 , «作为隐喻的建筑» , 应杰译 , 中央编译出版社 , 2017.9，英文版序言，P9。
[16] 柄谷行人 , «作为隐喻的建筑»，应杰译，中央编译出版社，2017.9，P170（同样像柄谷行人在书中所说：“ANY 会议最初以所谓的解构（解构主义）为中心，实际上德里达本人也曾参加过。而最后，他们的兴趣转移到了德勒兹，尤其是年轻的建筑师们以德勒兹为参照来讨论虚拟建筑。但是在建筑师们的讨论中，德里达以及德勒兹的思想无非被用作一种炫目的装饰”）。
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Part 2
A Critical Perspective

“My favorite paraphrase of Marx, I repeated this to the horror of my Marxist friends:is that in contrast to Marx:we should say in the 20th century me maybe wanted to change the world too much and we didn’t interpret it properly, so our Thesis 11 should be today, instead just wanting to change the world, let’s interpret it…”[1]

—Slavoj Žižek

2.1 A Problematic Relationship!

Do we truly understand what has gone wrong with this planet that is being consumed? While the elites at the World Economic Forum shout about saving the environment while maintaining a profit-driven economic system, extreme environmentalists throw paint on artworks in museums or glue their hands to roads for futile declarations. Governments and large corporations encourage you to recycle daily or use paper straws to satisfy your enthusiasm for contributing to saving the planet. Meanwhile, as dangerous phenomena such as hot wars and cold wars, global temperature rise, and the rise of far-right forces continue to occur, are we genuinely willing to reflect on whether our actions are moving in an effective direction? Or perhaps we are unwilling to reflect, because, as Žižek often says, immersing in and being satisfied with a "right answer" is far easier than figuring out the "right question". Human society is afflicted, and I believe this is the first thing that must be acknowledged. However, identifying and understanding this sickness is far more important than quickly offering a remedy.

As capitalist globalization rapidly expanded after the Cold War, as spaces such as land and the internet were massively privatized, as the COVID-19 pandemic impacted every country in the world, and as climate change affected every corner of the Earth, I believe what we need is not a stance of "specific methods for specific nation-states", but a universal global perspective to grasp universal problems. In this context, emotional reliance on the nation becomes nothing more than nostalgia and a cultural symbol. People often use the concept of the nation-state as a shield to avoid addressing universal problems: since the problem occurs in this country, only the people of this country can solve

it using its unique methods. However, the capitalist system is not unique, nor is the concentration of power, even though they may take on different forms. In China, the Chinese Communist Party responds to China's "special national conditions" with "socialism with Chinese characteristics." Here, particularity becomes a linguistic structure that justifies the party's existence, supporting its rule as a necessity. Of course, this critique does not suggest that all communities under the framework of the nation-state are identical, but rather emphasizes the importance of uncovering the universal systemic causes behind seemingly different surface phenomena. Abandoning the reflection on systemic issues often leads to falling into the premises crafted by those in power. As Žižek has pointed out, we should treat the various crises we are facing as an interplay:

"The pandemic must be treated together with global warming, erupting class antagonisms, patriarchy and misogyny, and the many other ongoing crises that resonate with it, and with each other, in a complex interplay."[2]

To put on the critical glasses from *They Live (1988)* and truly reflect on the system, I believe one must also painfully let go of the binary of "good" and "bad". In my birthplace of China, it is common to encounter this situation: when you criticize the Communist Party, its supporters might accuse you, saying, "Don't always focus on the bad aspects of the Communist Party, you should also see its good sides." However, in reality, this binary of good and bad is a stance rooted in an acceptance of the current situation. In other words, categorizing things as "good" or "bad" affirms what has already happened and abandons systemic change through a perspective that searches for balance: a country has good and bad aspects, so maintaining the current system is fine; a political party has good and bad aspects, so maintaining its current rule is fine; capitalism has good and bad aspects, so continuing to work hard to make money is fine… This attitude even evokes the self-consolation of someone trapped in a problematic relationship: "Although he (or she) doesn't take the initiative to care for me and often disregards my feelings, he still says he loves me, so I think this relationship (or marriage) can continue." Aren't humans caught in a similar dilemma? The system we rely on for survival is already problematic, and disasters have already begun to occur, but we are unwilling to recognize these issues. As Žižek metaphorically described using a classic scene from Tom and Jerry:

"We are like the cat in the old cartoon-joke who walks above a precipice and falls down only when it notices there is no ground under its feet."[3]

I think what we first need now, and what I aim to do in this part, is to seriously acknowledge: I am already in a problematic relationship! And to try to grasp what kind of problems exist. Before proposing a solution or presenting a new model of society, I want to first attempt to establish a view for understanding the overall state of the political and economic systems of human society, which, situated within the context of globalization, is built upon the modern nation-state framework and the capitalist system.

This is a view, a lens, and also a summary of the current social model.

2.2 Big Government and Big Business

To understand such a model, I think it is necessary to begin with two terms: Big Government and Big Business.

Can we talk about capitalism without mentioning the state? Or, can we discuss power at the economic level without addressing power at the political level? Whether we look at the collaboration between political and capital institutions under Roosevelt's administration during World War II in the United States, the authoritarian government introducing the capitalist system during China's Reform and Opening-Up in 1978, the rise of political funding parties in Japan during the 1950s, or as Yanis mentioned, the 2008 financial crisis opening the gateway to a new mutation of capitalism, where the state poured vast amounts of money into large corporations through central banks, we can observe the mutual parasitism of the state and capitalism, the political institutions of modern nation-states and the economic institutions of capitalism, and political power and economic power. As mentioned earlier, Kojin Karatani said in *The Principle of NAM*: we must simultaneously resist both the state and capitalism. What I see from this statement is the inseparability of these two entities. Kojin Karatani also pointed out in *The Principle of NAM* that the union of the state and capitalism can be traced back to Europe in the 16th and 17th centuries:

"During the transitional period when the medieval feudal society disintegrated and modern civil society was formed—particularly in Western Europe from the 16th to the 18th century—a system of governance emerged in which powerful monarchs held control. As the feudal ruling class declined, monarchs strengthened their power by forming alliances with the merchant class, which had risen through the development of cities and commerce. In terms of policy, these monarchs adopted mercantilism, which aimed to secure profits through monopolistic foreign trade, exemplified by long-distance trade. On the other hand, the merchant class found that a broad and unified governance structure was more advantageous for conducting commercial activities and also required strong state power to prevail in conflicts over overseas markets. As a result, they supported the monarchs' efforts toward national unification and centralization."[4]

However, the combination of modern nation-state governments with the highly developed capitalist system, characterized by advanced financial means and consumerism, reveals a more sophisticated texture. This sophisticated texture not only harnesses the efficiency of a free-market economy but also grants governments greater legitimacy in their rule, making it difficult for lower-level subjects within the system to realize they are part of it, much like Neo's early state in *The Matrix*. Some might argue here that the free market economy itself poses a threat to the rule of a strong authoritarian government,

as many critics of the Chinese Communist Party often claim that authoritarian governments are the greatest enemies of free economies. But let us not forget that a clever authoritarian government will ally with its "enemy" at the right moment to sustain itself more effectively, as seen in China's Reform and Opening-Up in the 1980s. We cannot entirely deny the possibility that such a combination may occur again.

At the same time, this combination is undergoing new transformations with the intervention of high-tech. Communication technologies, computers, the internet, cameras, facial recognition, cloud technology, AI, and other technologies that have emerged and rapidly developed over the past 50 years provide governments with more effective tools for exercising power while also bringing revolutionary changes to the capitalist system. The combination of modern nation-states and capitalism, I believe, is merely a neutral description of the mutual parasitism between these two systems. However, the key lies in the nature of these two elements, which determines how much power their combination holds, how much damage it can inflict on the rights of ordinary people, how much resource consumption it requires, and so on.

If governments possess greater political power and can effectively exercise it, and corporations can carry out larger-scale privatization and control more resources, this concentration of power in both political and economic spheres creates two massive power machines, which we can call Big Government and Big Business. Of course, Big Government and Big Business are not new concepts. For the former, the authoritarian government of the Chinese Communist Party has ruled for over 70 years, the fundamentalist government of the Kingdom of Saudi Arabia has been in power for more than 90 years, and North Korea has been under the control of the Kim family for the past 70 years. As for the latter, since Edison founded the world's first major corporation in the late 19th century, Big Business has grown rapidly worldwide. However, with the rapid advance of capitalist globalization after the Cold War, ecological crises, conflicts brought by migration, and other issues have intensified. The modern nation-state system and capitalism on a global scale have not provided fundamental solutions to these crises. On the contrary, what we observe are greater concentrations of power, more consumption and exploitation, and increasingly intense anti-immigrant and nationalist sentiments. In the era following Francis Fukuyama's proclamation of the "end of history," existing democratic systems appear to remain flawed. For example, leaders like Putin in Russia and Orbán in Hungary can influence elections through other means to secure their positions [5], while the collaboration between Trump and Musk has made the connection between U.S. governmental institutions and capitalists, and its influence on electoral systems, even more apparent [6]. Furthermore, existing authoritarian governments do not seem to be progressing toward democratic systems as Fukuyama's "end of history" theory suggested; democracy does not appear to be their endpoint. Against this backdrop, the "marriage" of democratic systems and capitalism formed at the end of the last century has begun to break apart, while the relationship between Big Government and Big Business has grown more harmonious. With the support of high-tech, Big Government and Big Business continue to evolve, and I believe

we are facing a more efficient union of these two massive machines.

2.3 Technostructure/Technofeudalism/Techno-authoritarianism

After understanding the two massive machines mentioned above, I think it is necessary to introduce three terms: Technostructure, Technofeudalism, and Techno-authoritarianism.

Technostructure:

In his 2019 debate with Jordan Peterson, Žižek mentioned that the combination of capitalism and authoritarian government brought rapid development to China at the end of the last century. In this process, capitalism also acquired a new face—a perfect marriage with authoritarian government:

“The 20th century left was defined by its opposition to the two fundamental tendencies of modernity, the reign of capital with its aggressive market competition, the authoritarian bureaucratic state power. today's Chine combines these two features in its extreme form: strong authoritarian state, state wild capitalist dynamics.” [7]

Of course, China is not the only example of this “marriage” between the state and capitalism. Yanis described the union of government and large corporations that emerged in the United States during the 1930s in Technofeudalism:

"Under President Roosevelt, the US government's deal with Big Business was simple: they would produce what was necessary to win the war and, in exchange, the state would reward them with four incredible gifts. First, state guaranteed sales translating into state guaranteed profits. Second, freedom from competition, since prices were fixed by government. Third, huge government-funded scientific research (e.g. the Manhattan Project, jet propulsion) that provided Big Business with wonderful new innovations and a pool of highly skilled scientific personnel to recruit from during and after the war. And fourth, a patriotic aura to help rinse off the stench of corporate greed that clung to them after the crash of 1929 and make them over as heroic enterprises that helped America win the war." [8]

Yanis mentioned that the economist John Kenneth Galbraith referred to such a connection as “technostructure”. From Yanis’s description, I think we can say that this mutual aid model between Big Government and Big Business contains four key characteristics: profit guarantee, de-competition, provision of production resources, and ideological returns. The government provides corporations with guaranteed profits, competitive advantages, technology, and ideological stability, while in return, corporations help governments win external wars, simultaneously creating patriotic citizens to solidify the framework of the nation-state. Through this mutual assistance between corporations and governments, and the cyclical interplay between war and capitalism, capitalism underwent a

mutation that transcended the free market and profit, while governments simultaneously gained amplified power. These characteristics can be observed not only in China but also in India, Saudi Arabia, and other countries. Of course, differences in national political systems result in varying degrees and manifestations of this combination, but I believe a common universal structure can still be seen within it. This is about technostructure.

Technofeudalism:

In *Technofeudalism*, Yanis explained that after undergoing several major crises, capitalism mutated into something new, which he refers to as technofeudalism. I think the definition of technofeudalism can be summarized as follows: Technofeudalism is a new system that transcends capitalism (or as Yanis puts it, “kills” capitalism). In this system, a new power class – “cloudalists”– e merges. They own “cloud capital,” which is “physically defined as a system composed of globally networked machines, software, AI-driven algorithms, and communication hardware that aggregate to perform various tasks” [9] and are used for “behavioral modification and individualized control” [10]. Markets and profits have been replaced by digital platforms and “cloud rent.” The traditional proletariat has transformed into “cloud proles,” optimized in the labor process, while users have become “cloud serfs,” who “choose to work long hours, often without pay, by posting content, videos, photos, comments, and clicks in large quantities to increase the stock of cloud capital, making digital platforms more attractive to others” [11]. According to Yanis’s theory, the cyclical interplay between capitalism and technology has led to significant structural changes within capitalism itself.

The American writer Ben Tarnoff discussed Shoshana Zuboff’s *The Age of Surveillance Capitalism* in his book *Internet for the People: The Fight for Our Digital Future* as follows:

"In The Age of Surveillance Capitalism, Shoshana Zuboff describes this moment as a turning point not only in the history of Google but in the history of capitalism. In her view, the discovery of 'behavioural surplus'—a trove of user data so rich and plentiful that it could be put to work selling ads and not just improving search—gave birth to a new economic logic called 'surveillance capitalism.' 'Google had discovered a way to translate its nonmarket interactions with users into surplus raw material for the fabrication of products aimed at genuine market transactions with its real customers: advertisers,' she writes.

...

The successful monetization of this data at Google in the early 2000s may not have spawned a new form of capitalism—the pursuit of profit looked very much like the old capitalism—but it did mark a departure. "[11]

Ben’s use of the pursuit of profit as a feature to judge changes in capitalism is significant. From this perspective, capitalism has not undergone an essential transformation;

profit motivation mechanisms remain the most important function of capitalism. Therefore, I believe that “surveillance capitalism” and “technofeudalism” are not equivalent concepts. However, it can be said that surveillance capitalism is a feature of technofeudalism. I think the most critical aspects of the concept of technofeudalism are these three features: profits are replaced by vast amounts of money flowing from central banks and rents, markets are replaced by privatized platforms, and the capitalist-worker-consumer relationship transforms into the cloudalist-cloud proles-cloud serfs relationship. This new relational structure, formed within privatized spaces, is a key manifestation of the new “feudalism.” Of course, the traditional capitalist-worker-consumer relationship still exists, and profits and markets have not disappeared, but they are now overshadowed by these newly emerging relationships.

Techno-authoritarianism:

If the intervention of high-tech into the capitalist system transforms capitalism into a new form of feudalism, creating a new power class, then such intervention will also bring new changes to political groups.

Techno-authoritarianism, digital authoritarianism, or digital dictatorship – these terms all point to the substantial amplification of political power through the assistance of high-tech. With the widespread adoption of the internet and mobile devices, on the one hand, people have gained more convenient means to access and disseminate information. On the other hand, those in power can turn these technologies into tools for controlling and managing people. The strength and fragility of the information society coexist on this level. Although robots are not yet widely used in government control and management, this is no longer an unattainable scenario. The robotic police violence depicted in the game *Watch Dogs: Legion* might not be far from our reality, as evidenced by what can already be observed in China [13]. However, unlike what Yanis describes as technofeudalism, I believe no new political system has emerged due to the intervention of high-tech has not resulted in a fundamentally new political system. In this regard, Minxin Pei’s warning about China’s surveillance state in The Sentinel State is particularly crucial:

"These accounts and cautions call our attention to the emergence in China of a technologically sophisticated surveillance system, but the public focus on the latest tools overlooks what might be more critical: the low-tech, labor-intensive approaches that lie at the foundation of the Chinese surveillance state."[14]

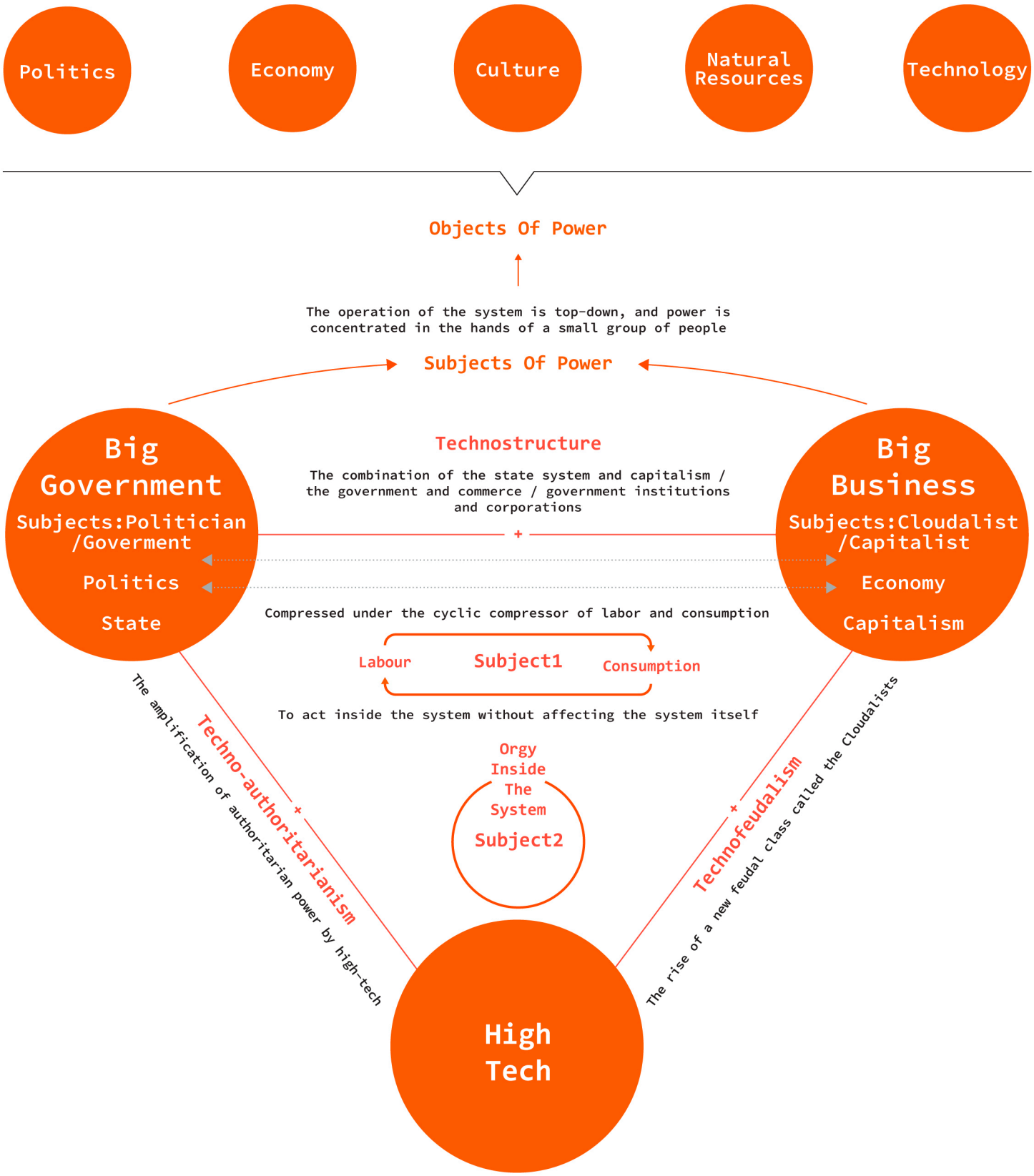
In China, whether it is the Golden Shield Project [15], the Great Firewall [16], the Skynet Project [17] that spans the nation, or the surveillance methods based on mobile devices introduced after the outbreak of the COVID-19 pandemic in 2019 [18], all of these are high-tech products built upon the existing authoritarian political system. Of course, this remains a matter of concern, as such high-tech support enables authoritarian regimes to exercise power and control over people more efficiently and conveniently.

On this issue, we must not focus singly on China. In 2013, Edward Snowden leaked documents to The Guardian and other media outlets, revealing the existence of a global surveillance program led by the U.S. National Security Agency [19]. Philippine President Rodrigo Duterte combined traditional oppressive methods with low-tech digital strategies, weaponizing information and networks through internet blockades, social media harassment, and the spread of misinformation to consolidate his rule [20]. Similarly, under Vladimir Putin, the Russian government used misinformation and other tactics during its war with Ukraine to weaponize the internet and other media [21]. According to a 2024 report by *The Guardian*, Argentina security forces announced plans to use artificial intelligence to "predict future crimes" [22]. These examples represent only a fraction of the trends leaning toward techno-authoritarianism. However, the most important point here is to view this tendency as a global phenomenon.

As for techno-authoritarianism, I think we must recognize that such high-tech support for authoritarian political powers cannot be separated from capitalism, as the development of technology and capitalism are inseparable. In this process, the combination of modern nation-state governments and capitalism has played a critical role. Isn't what we are witnessing now precisely a social model made up of these three elements: Big Government, Big Business, and High-Tech?

2.4 The Triadic Structure

In summary, I believe that human society, now enveloped by modern nation-states and capitalism, has entered a model of society with a triadic structure composed of three main elements: the two massive power machines of Big Government and Big Business, and the highly efficient auxiliary tool of High-Tech. Here, referring to it as a "model of society" is a way of discussing it in political and economic terms, but it indeed permeates all aspects of human society – from undersea cables to the routines of daily life on the surface, and even to satellite infrastructures in outer space. This model of society operates in a top-down way, with power concentrated in the hands of political and economic groups made up of a few. Their power can influence the development of geopolitics, determine the beginning or cessation of wars, cause large-scale resource consumption, drastically alter the living and working environments of ordinary people, and guide the political positions of national citizens through ideology, among other things. Of course, this does not mean that every single aspect of people's lives in every corner of the world is determined from the top down. However, this model undeniably shapes the political-economic-cultural framework of society as a whole. Moreover, this model of society carries the characteristics that capitalism has always had: an insatiable, efficient, self-destructive yet self-regenerating, and violently resource-consuming hunger. Yet, as mentioned in the first section, this system we overly rely on is both highly efficient and highly fragile. We depend on efficient transportation systems, on large-scale logistics networks… Such heavy reliance on enormous systems also means that their collapse would cause tremendous problems, as we saw during the COVID-19 pandemic or the col-



Present Model of Society

Based on Technofeudalism, Technostructure and Techno-authoritarianism (Figure.1)

lapse of Microsoft's systems in 2024 [23]. Based on these characteristics, I refer to the current model of society, rooted in modern nation-states and capitalist systems, as "a hungry, top-down, fragile Big Model of Society", which is built on a triadic structure composed of Big Government, Big Business, and High-Tech. (Figure 1)

Big Government comprises politicians and governments as its main agents. This concept represents the political domain and nation-states centered around governments with concentrated power. Big Business includes the traditional capitalists as its agents, as well as the 21st-century evolved form of capitalists defined by Yanis as "cloudalists." This concept represents the economic domain and stands for capitalism. Although I use the term "Big Business" here, due to the development of capitalism over the past two decades, many large corporations have already entered the platformization era, and "Big Platforms" should also be included within this concept. This platformization can be understood from two perspectives. On one hand, it refers to network platforms at the level of computer technology. According to statistics from Companies Marketing Capitalization, major corporations ranked high by market capitalization – such as Apple, Microsoft, Alphabet, and Amazon—have essentially achieved mature platform technology and entered the era of Big Platforms [24]. These companies possess robust infrastructures supporting the "cloud" and have privatized the "platform" located at the top layer of the network stack. A typical figure representing Big Business today, Elon Musk, even acquired Twitter to obtain a platform of his own. On the other hand, it refers to Walmart-style platforms in terms of business models, where a massive space serves as an intermediary to accommodate products from different producers or where a large corporation engages in various types of business. From either perspective, we observe the large-scale privatization of space (both networked and physical) and material resources. These two aspects share commonalities, as Ben Tarnoff puts it:

"These systems would be called platforms, but what they resembled most were shopping malls."[25]

As the two main power machines, Big Government and Big Business exert influence over politics, economics, culture, natural resources, technology, and other domains. Here, I refer to these two parts as the subjects of power and the objects of power. High-Tech encompasses elements such as networks, cloud technology, platforms, robotics, surveillance equipment, mobile devices, 3D printing, and new energy. These technologies may originate from political conflicts or the pursuit of economic interests and, in turn, are applied in these areas to serve political conflicts and economic goals. As an auxiliary tool, the development of High-Tech provides the subjects of power with a more accessible medium for exercising power.

Meanwhile, the interactions between these three elements give rise to three political-economic structures. The first is technostructure, the combination of Big Government and Big Business, politicians and capitalists, and the political institutions of modern

nation-states and the economic institutions of capitalism, which was a 20th-century invention. The second is Technofeudalism, defined by Yanis Varoufakis as the mutated result of the capitalist system. The third is techno-authoritarianism, the product of amplified authoritarian political power supported by High-Tech.

Located within this triadic structure—surrounded by Big Government, Big Business, and High-Tech are social subjects who, apart from the minority of wealthy and powerful elites, cannot directly produce systemic changes within the social system. I categorize these subjects into two states: one is caught in the cyclical compression of labor and consumption, while the other is engaged in orgies within the system that do not truly impact the system itself.

In the first state, subjects see labor (referring here to labor within the capitalist system that exchanges time for money) and consumption (such as shopping and travel) as their primary modes of life. Earning money and finding meaning in life through engagement with capitalism's economic structures become their main purposes. As mentioned in Part1, a mutual cycle of high-pressure traffic and work in the morning (or during the weekdays) and release through consumption at night (or during weekends) creates a field of balance that stabilizes the subject. To put it bluntly, you only have the energy to think about how to earn money and how to spend it.

In the second state, people may choose to participate in protests or speeches within the city that serve as outlets for release but do not fundamentally impact the system and instead reinforce it. At the same time, people may attempt to adopt localized collective living modes as an escape from globalization, which also functions as a release valve for systemic pressure. However, these actions neither bring about revolutionary changes at the societal level nor genuinely resolve the problems caused by the system. They are closer to a kind of orgy within the system. Of course, this is not to deny the value of such actions as powerful voices, expressions of positions, or acts of resistance against oppression—I would also choose to engage in such activities. But what we cannot ignore is that these actions are far from sufficient for achieving true systemic change.

In either situation, subjects often condense systemic issues into personal experiences, or conversely, use personal experiences to wrap systemic issues, thereby adopting a perspective such as: believing that environmental problems can be solved through personal daily recycling; thinking that individual labor and consumption is a kind of "contribution to society"; or refraining from reflecting on the system as a whole, instead making choices based on personal feelings (leave or reject if one dislikes it; stay or accept if one doesn't). At the same time, the pursuit of interests born from the system is packaged as personal "fulfillment" by the subjects. For example, as expressed in the lyrics of the song *Mamushi*, which suddenly became popular on TikTok in 2024: "Make money, we are stars." I believe these two states are among the most severe symptoms of modern people. Despite being within a massive system, they lack sufficient awareness of being part of the system or understanding the system itself. This, of course, reflects the strength of the system itself — it is so powerful that subjects find it difficult to even

notice it. This brings us back to the statement at the beginning of Part1: there is no clear “enemy,” nor is there a radical transformation that thoroughly changes the current state of society.

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...

The successful monetization of this data at Google in the early 2000s may not have spawned a new form of capitalis—the pursuit of profit looked very much like the old capitalis—but it did mark a departure. "

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[24]https://companiesmarketcap.com/.

[25]Ben Tarnoff, Internet for the People, Verso Publishing, 2022, P84. "These systems would be called platforms, but what they resembled most were shopping malls."

Part 3.1
The Structure of TECHNOCOMMUNISM

"Science fiction is the archaeology of the future, a leftist philosopher once said. It is now on the verge of offering the best documentary of our present."
—Yanis Varoufakis, Another Now: Dispatches from an Alternative Present, Vintage publishing, P5.

I believe we need a new utopia.

This desire may stem from anger at one's powerlessness in the face of a vast system, from guilt over having to conform to the status quo, or from empathy for the suffering humanity experiences in disasters.

However, this utopia is not meant to guide new practices but to critisize and summarize the past and present. As mentioned in Part1, the "fault" that appears when utopia is embedded in the synchronic social system reveal another kind of disaster. Do not imagine how to build this new utopia under the current social conditions; such attempts would achieve nothing.

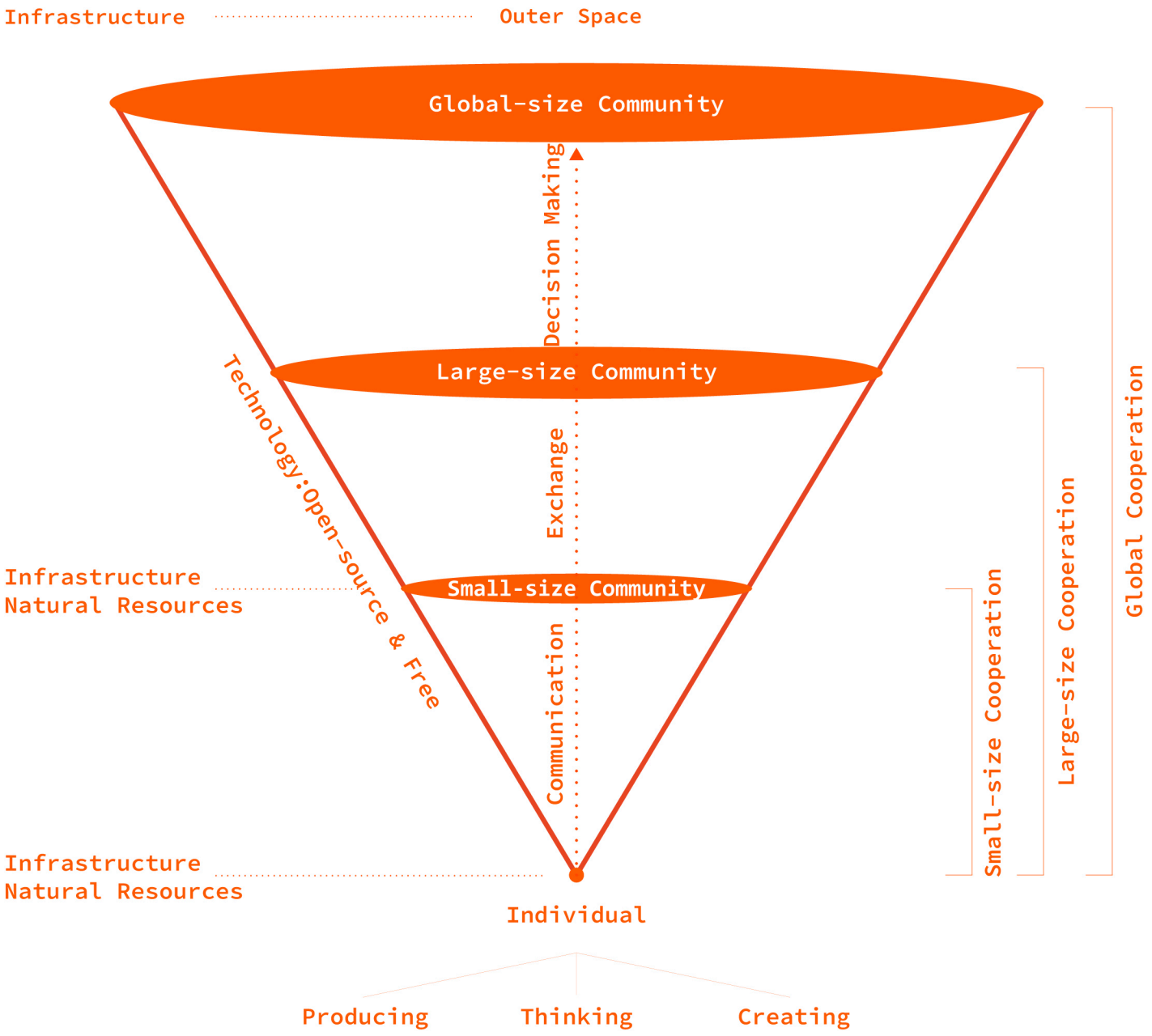
If what we have now is a hungry, top-down, fragile big model of society composed of Big Government, Big Business, and High-Tech, then I believe what we need is a new model of society capable of resisting it (Figure 2). In this model, people living on Earth abandon fixed divisions of fields based on nation-states and connect through a platform collectively owned by all users. Subjects can move directly between individual, small community, large community, and planetary-scale communities. The levels of small and large communities do not have specific defined ranges; they simply represent changes in scale.

All critical technologies are open-source and freely available for use. The production of resources and energy is undertaken by individuals or small communities, while the

operation and management of infrastructure are handled not only by these two levels of subjects but also monitored remotely by all users in outer space.

Through such a stack structure, collaboration from small-scale to planetary-scale becomes possible, enabling people to engage in production, thinking, and creative activities with the assistance of AI and robots.

I call this model of society TECHNOCOMMUNISM(Figure.2).



(Figure.2)

In summary,TECHNOCOMMUNISM is neither a specific system nor a revival of the communist movements of the 20th century. This term defines a model of society in which, supported by advanced technologies such as networks, AI, and robotics, humans engage in decentralized, bottom-up production of resources and materials, as well as the operation and management of infrastructure. Building upon this foundation, it enables collaborative efforts without restrictions of field. TECHNOCOMMUNISM does not exist in a single form, but it generalizes a decentralized, bottom-up texture of society that resists the current hybrid model of capitalism as an economic system and the strong modern nation-state structure.

The features of TECHNOCOMMUNISM include the following aspects:

Politics:

Nation-states and governments no longer exist, though the concept of nations can still be used. However, the geopolitical boundaries of nations are no longer clearly defined.

Economy:

The capitalist system, characterized by mass production, mass consumption, mass capital accumulation, and profit motivation, is no longer necessary. Large-scale land development, energy, and technology privatization are also no longer needed. However, currency and exchange activities still exist.

Technology and Production:

AI and robots assist individual-level living and production activities, lowering technical barriers and helping people more easily access basic resources necessary for survival and engage in manufacturing and construction activities. Instead of replacing labor within the capitalist framework and creating unemployment, they empower individuals with Basic Productivity.

Collaboration:

Humanity possesses decentralized methods of resource and energy production and infrastructure management, enabling direct connections between individuals and communities based on a decentralized texture of society. This includes bottom-up decision-making and collaborative efforts.

Labor:

Humans are liberated from the cycle of labor and consumption, gaining greater control over their time. Long working hours are no longer necessary, allowing people more time for independent thinking and creative activities. There is no selling of labor time and no strict labor rules. In an environment where living resources are abundant, people do not need to labor for remuneration but can freely choose work based entirely on what they want to do.

Infrastructure:

Infrastructure related to resources and technologies such as water, electricity, gas, the internet, and platforms becomes publicly owned or minimally privatized, managed, and operated in a decentralized way by people.

Transportation:

Large-scale global transportation is no longer needed, but small-scale global transportation still exists.

Urban Texture:

The tendency toward centralized urbanization no longer exists. Spaces for work, production, and consumption are no longer densely concentrated.

In this utopia, Big Government and Big Business, as the subjects of power, are dismantled, and the subjects within the system are no longer mere objects who are governed. Technology becomes a tool that supports individual life and production, rather than an instrument for the powers to exercise their control.

You might naturally ask, why communism? Why use the notorious term "communism", which has gained such a negative reputation following the communist movements of the 20th century? I believe there are two reasons for this. The first reason is to provoke in a stand-up comedy-like way. As can be seen in earlier parts of this article, I am unequivocally critical of the communist movements of the 20th century and the authoritarian communist regimes that exist today. However, even so, I believe that an excessive aversion to the term "communism" has blocked people from reflecting on its conceptual essence. This aversion has led overly simplistic critics to abandon contextual judgment and stop listening to the intentions of those who use the term. The second reason, as Slavoj Žižek describes himself as a "conservative moderate communist" and uses the term "communism" to advocate for the large-scale global cooperation he deems necessary, is that I use the term TECHNOCOMMUNISM also to express a form of collaboration. However, this collaboration is bottom-up, based on individual, decentralized and supported by high-tech.

TECHNOCOMMUNISM is not merely a resistance to the capitalist system or the state system; more importantly, it is a resistance to power relations, a resistance against the concentration of power.

Although this is a positive utopia, I do not hold an optimistic view of the context in which such a utopia might exist. In other words, even if such a utopia were possible, I do not believe that human society could achieve such a transformation through peaceful means. This is a sorrowful and pessimistic perspective, but I believe that, in a situation where the "train" of the current system cannot stop moving forward, it is not so difficult to imagine a massive disaster – one that represents a big bang of the existing social order. Within the cracks of such a catastrophic event, there might be a glimmer of hope.

Part 3.2
A Report from the 22nd Century

UNITED NATIONS

GDER

GLOBAL DISASTER EMERGENCY RESPONCE

CONFERENCE 2070

PART3.2 A REPORT FROM THE 22 CENTURY

Whistleblowing Dog

SPE-
CIAL
REPO
01/05/
2100

2070 Review - Into a New Model of Society

ANTI-DESIGN STUDIO

2000-2025: Era of Disaster

WhistleblowingDog 01/05/2100

ARCTIC SEA-ICE THICKNESS IN JULY

Natural Gas Prices in Europe

LEHMAN BROTHERS

WhistleblowingDog 01/05/2100

2025-2050: Garbage Time of Modernity

WhistleblowingDog 01/05/2100

GO HOME

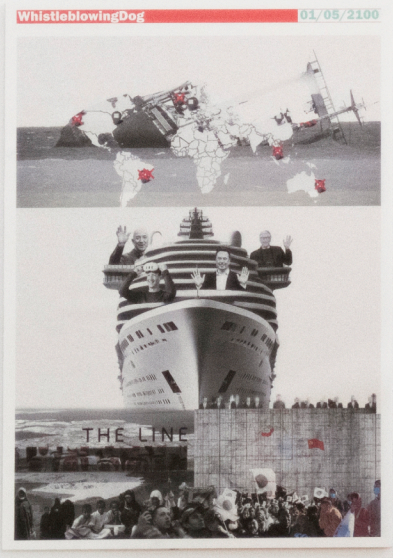
NO WAY

BUILD THE WALL

SURVEILLANCE STATE

WhistleblowingDog 01/05/2100

2050-2070: Paralyzed 20 Years


WhistleblowingDog 01/05/2100

THE LINE

WhistleblowingDog 01/05/2100

2070 Conference - Into a New Model of Society

UNITED NATIONS
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CONFERENCE 2070

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ANTI-DESIGN STUDIO

Whistleblowing Dog

TechFreeTech

MIT ETH UTokyo

COMMON MOBILE SOLAR BALLON

Whistleblowing Dog

SPE-
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REPO

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2070 Review - Into a New Model of Society

The year 2100 marks the first year of the 22nd century and the 20th anniversary of the 2070 Conference which is a point when a major transformation in Human Society began. To commemorate this, Whistleblowing Dog has published this special report on the 2070 Conference, reviewing the process and content of the conference, as well as the major disasters of the entire 21st century.

The 21st century was a period full of disasters, but it was also a time of significant transformations in human society. Despite experiencing twenty years of paralysis, humanity did not come to stagnation. After the global conference in 2070, human society underwent major changes. With the disappearance of nation-state governments, human communities, while maintaining their cultures and customs, became interconnected with blurred boundaries. The abolition of financial institutions and the establishment of a global socialized platform allowed humanity to achieve a new form of globalization, under precondition of being free from capitalist globalization. Individuals achieved more direct democracy, revolutionary changes of technology enabled humanity to achieve decentralized production methods. This report will briefly review the history of humanity in the 21st century through four phases. Special thanks to the other teams and individuals who made significant contributions within the Association of Common Tech, providing valuable references that helped Whistleblowing Dog to complete this report.

ANTI-DESIGN STUDIO

TechFreeTech

MIT ETH UTokyo

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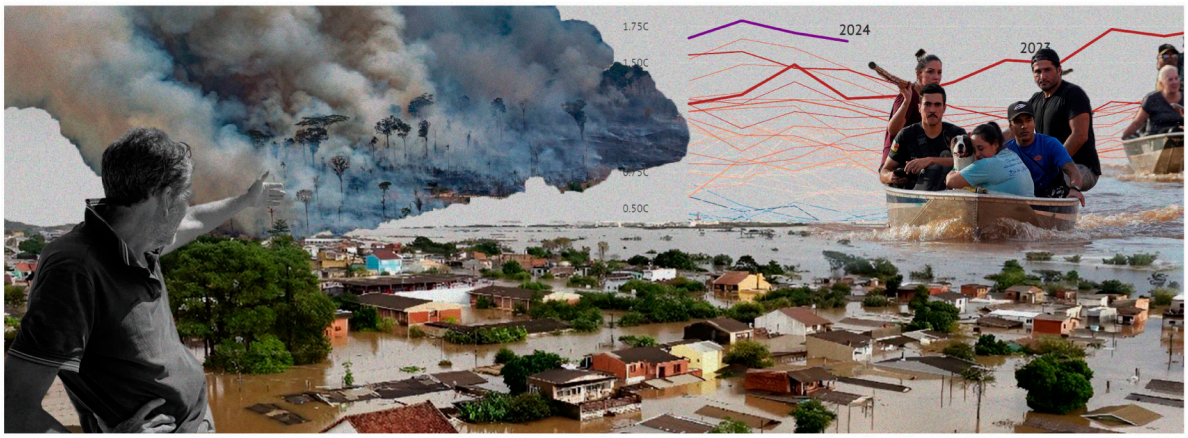
2000-2025: Era of Disaster



Natural Disaster

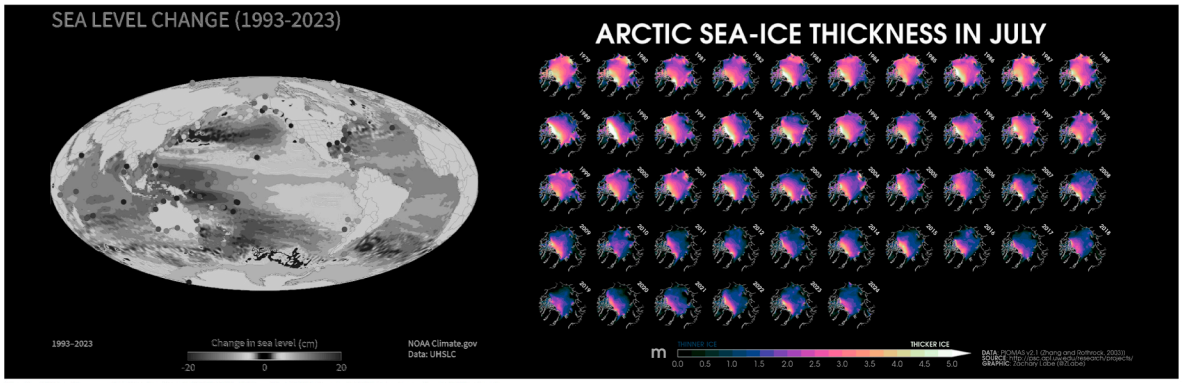
In the first quarter of the 21st century, natural disasters caused by extreme weather have gradually increased: frequent floods around the world, wildfires in the Amazon rainforest, Australia, and China, heatwaves and droughts on a global scale, and record-breaking high temperatures year after year have made many people clearly feel the changes brought by the climate crisis.

Pandemic

The outbreak of COVID-19 pandemic began since 2019. The virus spreading from Wuhan, China, started to put the entire world on high alert. For the first time, humanity witnessed the fragility of social systems in the face of a global disaster. Authoritarian governments have more clearly demonstrated their immense power, while empty cities and deserted Disneyland parks have revealed the stagnation of capitalism. In China, many journalists and whistleblowers were arrested by the government, and dissenters who opposed government measures were suppressed by the police. Data surveillance on ordinary citizens was further intensified during this period.

Sea

According to data from Polar Portal, the volume of Arctic glaciers significantly decreased over the 20-year period from 2004 to 2024. NASA's satellite data also indicates that between 2000 and 2024, sea levels rose by approximately 80mm. The rise in sea levels has made many coastal areas more vulnerable to floods and tsunamis, which could lead to a severe global climate migration crisis.



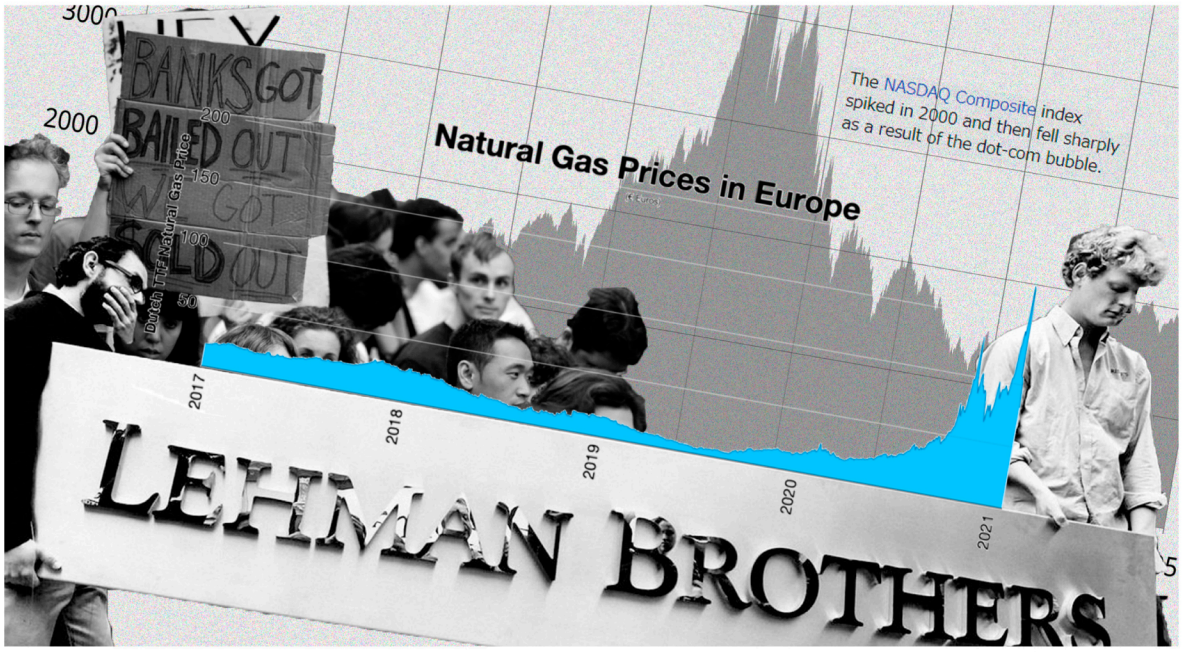
Source: https://www.climate.gov/media/16320 ; https://zacklabe.com/arctic-sea-ice-volumethickness/

War

On September 11, 2001, the World Trade Center in New York was struck and destroyed in a terrorist attack. Following this, the Iraq War broke out in 2003 and lasted for eight years. The war in Afghanistan began in 2001 and continued until the U.S. military withdrawal in 2021, after which the Taliban took control of Afghanistan. In 2011, the Arab Spring began, leading to the outbreak of the Syrian Civil War, the Iraqi Civil War, and instability across the Middle East. In 2022, Putin announced a "special military operation," and Russia launched a full-scale invasion of Ukraine. In October 2023, armed groups led by Hamas launched a terrorist attack against Israel, triggering intense conflict between Israel and Gaza, followed by a large-scale Israeli airstrike on the Gaza Strip. In Africa, conflict between the Sudanese Armed Forces and the Rapid Support Forces erupted in various parts of Sudan since 2023, leading to a civil war. The Global Crisis Tracker referred to it as the worst displacement crisis in the world.

Financial Crisis

The internet speculation trend that began in the late 20th century eventually led to the bursting of the bubble in 2000. The Nasdaq index grew by 800% between 1995 and 2000 but fell to 78% in 2002. In 2007, the subprime mortgage crisis erupted in the United States, which subsequently triggered the global financial crisis of 2008. In 2009, Europe faced a sovereign debt crisis. After the COVID-19 pandemic, a global inflation crisis emerged. Due to the Russia-Ukraine war, Russia's oil exports were sanctioned, causing a surge in natural gas prices. In 2022, one of China's largest real estate developers, Evergrande Group, fell into a debt crisis and filed for bankruptcy protection.



2025-2050: Garbage Time of Modernity

The Second Quarter of the 21st Century, Known as the "Garbage Time of Modernity". During this period, humanity continued to allow state systems and market economies to operate as they have in the past. Conflicts fueled by nationalism and racism escalated, while environmental issues driven by climate change continued to worsen. The "garbage time of modernity" became one of the popular terms of this era, as many people came to believe that natural disasters and political conflicts were irreversible, while the current political and economic systems were merely struggling in vain, humanity was bound to lose this game, and the destruction of society was only a matter of time. This despair had led to the emergence of local communities around the world, where people abandoned the bustle of urban life to live in rural areas. However, large-scale privatization, land development, and mass production had not ceased, while new wars continued to break out.

Intensified Extreme Weather

Starting in 2029, the frequency of extreme weather events globally surged. Continuous and widespread heavy rain hit regions such as Africa, South America, and inland China, leading to catastrophic floods. By the end of 2030, the number of deaths and buildings destroyed by flooding in Africa had doubled compared to the previous quarter. Global temperatures continued to rise, causing frequent wildfires in various parts of the world. Forests in the western United States and southern Canada were almost completely wiped out. Between 2025 and 2031, India and Southeast Asia experienced severe droughts, leading to a significant drop in rice production, making it difficult to meet domestic and global demand. According to NASA's satellite data, sea levels rose by more than 300mm by 2041, severely impacting coastal regions in many countries.

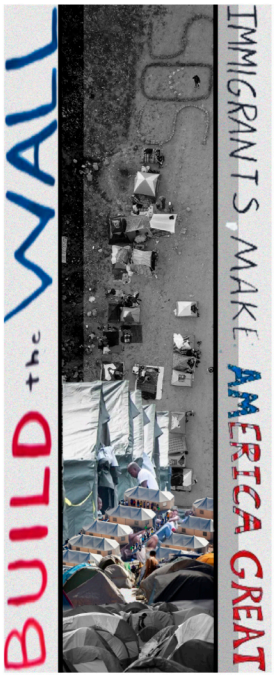
Impact of High Temperatures on Industries

Beginning in 2030, prolonged summer heatwavesmade outdoor activities extremely difficult. Traditional sun protection and cooling products were no longer sufficient for people to stay outdoors for long periods of time. The use of public transportation plummeted, delivering a fatal blow to the public transportation and tourism industries. In Japan, the stock prices of railway companies and construction firms nosedived, and in June 2030 alone, 50,000 people were sent to hospitals due to heatstroke within just one week. There was a surge in investment in new sun protection products, robots, AI, and the internet industry, as human activities increasingly shifted indoors. Most architectural design firms worldwide began focusing their projects on interior design. Conversely, large construction companies heavily invested in robotics research and development. As a result, there was a wave of investment in robotics between 2030 and 2050. Far from slowing down, large-scale real estate development accelerated under the precondition of robotic investment boom and the skyrocketing demand for indoor spaces. The logistics and transportation industries also completed a near-total transition from human labor to robotics. By 2045, the revenues of companies like AMAZON and UBER had exceeded 5

Anti-Government Movements and Immigration Waves

Due to the increase in natural disasters and diseases caused by climate change, governments around the world intensified their control and increased the frequency of emergency measures. This led to waves of anti-government movements in the United States, Japan, and Europe, with many local communities being established outside of major cities. However, due to the severity of the disasters and the inadequacy of facilities, these communities were still dependent on government-provided infrastructure services.

At the same time, these disasters sparked a new wave of global immigration. By 2040, the number of illegal immigrants entering the United States from China was five times higher than in 2024, prompting the Chinese government to tighten border controls. In East Africa, prolonoged flooding caused residents of eastern countries like Kenya, Tanzania, and Mozambique to migrate northward to South Sudan and to southern countries with higher terrain, leading to internal migration conflicts within Africa.



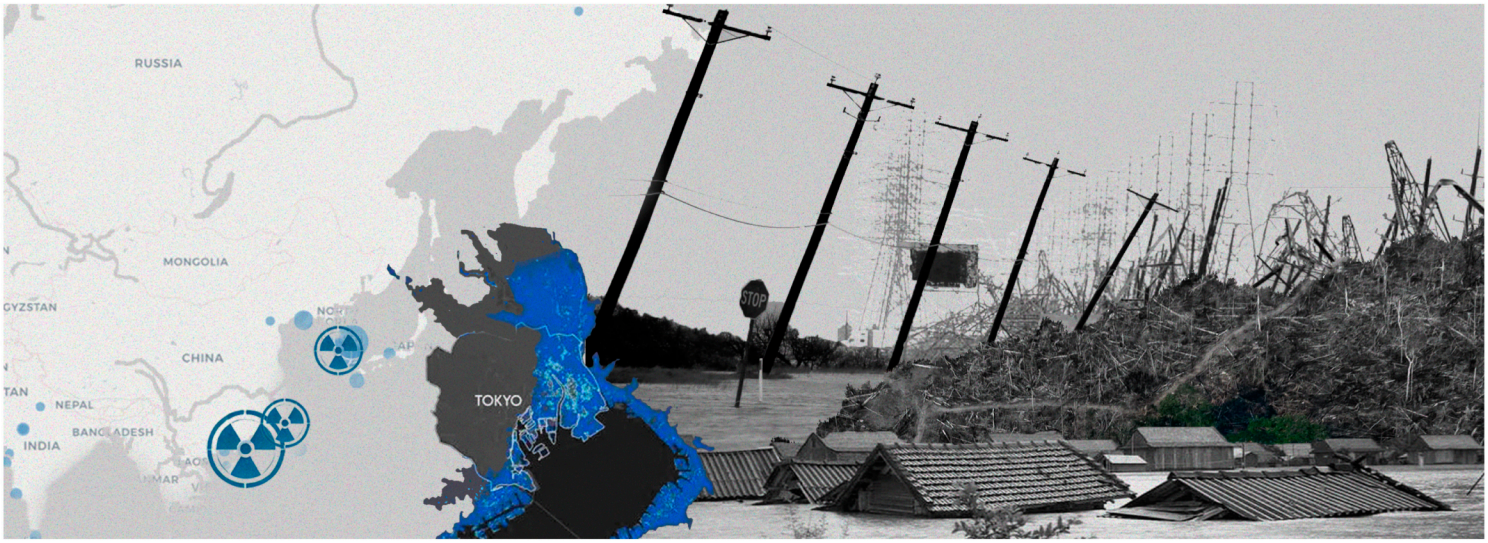
Geopolitical Conflicts and Far-Right Movements

The end of the Russia-Ukraine war did not resolve conflicts between super powers. With Ukraine joining NATO in 2030, Putin strengthened Russia's ties with North Korea and China. In 2031, the three countries signed the Vladivostok Treaty in Russia, forming the Vladivostok Treaty Organization to counter NATO member countries, escalating tensions between East and West. Against this backdrop, China officially invaded Taiwan in 2034. The U.S. president authorized the supply of high-tech weapons to Taiwan, escalating the U.S.-China tech cold war into a tech hot war. The stock prices of drone, robotics, and AI companies soared once again. The impact of extreme weather and natural disasters further exacerbated the situation, and by 2048, Taiwan's population had dwindled to less than 5 million. Large numbers of Taiwanese refugees fled to mainland China, Southeast Asian countries, Japan, South Korea, and Australia. Taiwan and the Taiwan Strait essentially became battlegrounds for the U.S.-China tech hot war.

Since 2029, anti-immigrant sentiment in Europe and the United States reached new heights. By 2034, right-wing parties occupied 90% of the seats in the European Parliament. Since 2032, Republican candidates consistently won the U.S. presidential elections. To prevent illegal immigrants from entering the U.S. through the Mexican border, the Republican government transformed the U.S.-Mexico border wall into a detention corridor for illegal immigrants, concentrating large numbers of them. In the U.S., extreme nationalists continued to graffiti, vandalize, and protest at the corridor, leading to violent clashes with leftist groups in the border region.

Authoritarianism

Putin and Xi Jinping continued to intensify their crackdown on domestic political dissidents and groups, using media to produce films and disseminate misinformation, which fueled a sharp rise in nationalism and anti-Western sentiment. By 2040, the number of journalists imprisoned in China exceeded 200, while in Russia, it surpassed 190. In the same year, more than 200 North Korean defectors were executed by Kim Jong-un. Beginning in 2032, China strengthened its cooperation with African, Southeast Asian, and Middle Eastern countries on surveillance systems. Large-scale police training programs, surveillance networks, and internet control systems were exported from China to these regions. Domestically, internet censorship in China reached new heights, with the rise of a personal reporting trend under the internet ID system, and the number of people punished by the police for using VPNs increased significantly. Starting in 2035, under pressure from the Chinese government, Apple restricted users in mainland China from logging into the Apple Store with foreign accounts.Between 2025 and 2050, Germany and France each spent more than 10% of their GDP annually on policing.



2050-2070: Paralyzed 20 Years

The beginning of the third quarter of the 21st century marked the most severe period of natural disasters. The forest fires, ongoing wars, and large-scale production and development over the previous 25 years led to a continued surge in emissions. The occurrence of various disasters caused governments to gradually lose their ability to govern, while corporate production and transportation systems were disrupted, leading to a resource crisis. Small island countries almost entirely disappeared. As disasters worsened, some regions turned into extreme military states, while local communities with weak infrastructure were easily destroyed by these disasters.

Losing Homes

From 2050 to 2060, the world experienced the peak of extreme climate disasters. Rising sea level, prolonged heavy rain, tsunamis and floods caused by earthquakes led to many regions and island nations being swallowed by the ocean. Numerous coastal nuclear power plants around the world were damaged and leaked. Japan lost most of its coastal areas, rendering Tokyo, Yokohama, and Osaka uninhabitable. In China, much of the eastern coastal regions were eroded by the sea, and after multiple nuclear plant leaks, these areas were quarantined, leading to mass migration to the western, southwestern, and northern parts of the country. In the United States and Canada, prolonged summer heatwaves and heavy rain damaged urban infrastructure, destroying many homes. Southeast Asia was hit by massive floods, with 80% of cities in countries like Bangladesh, Myanmar, and Vietnam being destroyed. By 2060, only one-third of the Amazon rainforest remained compared to its size in 2025, due to widespread wildfires.

Paralysis of Capitalism

The two fundamental components of the global capitalist system—production and transportation—lost their original functionality under the impact of natural disasters. By 2050, 50% of Amazon's global data centers were destroyed. Extreme weather conditions made air and sea transport impossible to operate normally, leading to the breakdown of global supply chains, and import and export activities could no longer proceed as usual. As infrastructure around the world was damaged, most businesses were unable to continue normal operations, many companies and factories shut down, leading to large-scale unemployment state, resulting in massive losses and stagnation that led to stock market crashes. Financial centers like the New York Stock Exchange and NASDAQ lost their functionality. The global surge in cash demand led to the collapse of the banking system. However, under the shock of disasters, the paralysis of government functions made it difficult to intervene effectively in this situation, resulting in a wave of bank failures across multiple countries.

Islands of Wealth and Power

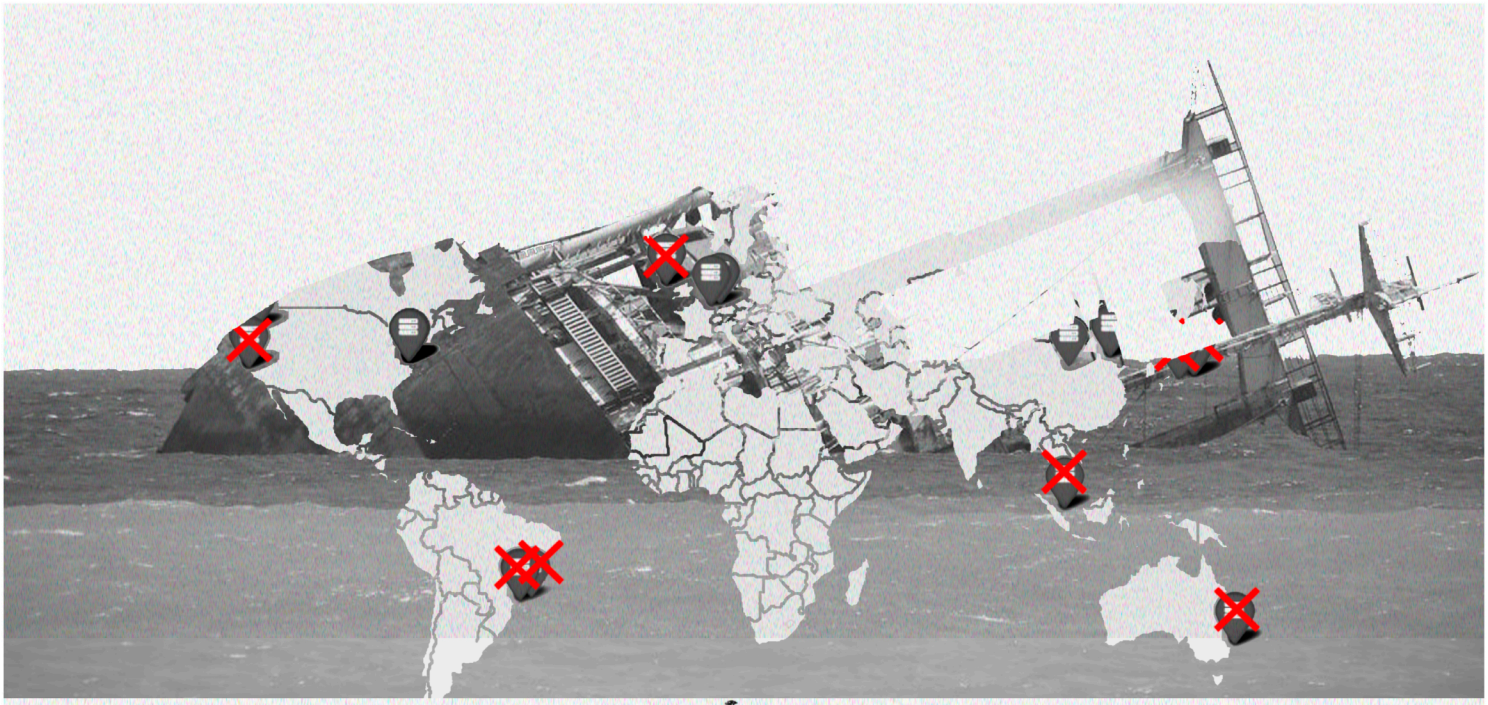
The rise of right-wing conservative forces and their control of governments worldwide before 2050 led to centralization of power. Under the situation of systemic shocks , Western countries, along with authoritarian countries in the East, lost their ability to govern on a large scale, resulting in widespread governmental paralysis and further concentration of power in smaller circles. By 2052, the Chinese Communist government could no longer govern the entire nation. Floods and tsunamis in the east pushed people toward the north and west. Beijing could no longer function as the political center, prompting the central government to relocate northward and intensify militarization to address resource and land issues. In contrast, most local governments across the rest of China lost their functionality. Russia and North Korea faced similar situations, the authoritarian governments of the three countries strengthened ties and enhancing military cooperation under the Vladivostok Treaty framework. In 2049, a rebellion broke out in Saudi Arabia against the royal family's monarchy. By 2050, the Saudi king led the royal family and the wealthy elites to move into the linear city in the Tabuk region, expanding the city to isolate the poor population outside its borders. Similar political "islands of power" emerged in South America, the Middle East, and Africa. Unlike ordinary industries, the production of private planes and ships surged dramatically between 2046 and 2050. After 2050, the global wealthy elites relied primarily on private planes and ships to seek stable living environments on land and at sea. Although general production and transportation had mostly ceased, the wealthy continued to control the majority of resources.

Barbaric Communities of Racist and Nationalist

Although numerous local communities emerged worldwide as people attempted to establish small-scale societies to cope with crises, issues like population migration caused some of these communities to become highly exclusionary. In the United States, local communities exhibited a distinct division between white and Black populations, while conservative Christian communities displayed strong fundamentalist tendencies. As the power of the Communist government in China diminished, a large influx of refugees from Southeast Asia led to violent clashes with local nationalist communities. Due to the lack of the systematic resource allocation existed in the past, most communities during this period suffered from a shortage of living resources. Brutal competition for resources became common across regions, and with the rise of racist and nationalist conflicts, these communities grew increasingly alienated.

Paralyzed 20 Years

Unlike the previous twenty-five years, from 2050 to 2070, human society experienced a complete stasis in both economic and political spheres. The severity of climate disasters weakened geopolitical conflicts between nations, while tensions within local communities began to surface. The failure of production, transportation, and financial institutions forcibly cut off global market circulation. The privatization of resources and space resulted in a "Noah's Ark" for few, and vast amounts of infrastructure fell into stagnation. During this period, no new technological inventions emerged, and the most advanced technologies were used by the powerful and wealthy to seek refuge from disasters. These twenty years later came to be known as the "Paralyzed 20 Years"



THE LINE
BEIJING
Tibetan Plateau

2070 Conference - Into a New Model of Society

A major transformation in human society began in 2070. In January 2070, the United Nations, utilizing the facilities still operational at the time, established a global public platform. Through the internet, it issued an invitation to scholars, scientists, research institutions, and investigative organizations worldwide to participate in a long-term global conference. The goal of this conference was to propose solutions within a year to address the state of post-global crisis society and to save societies from the collapse of the capitalist system and nation-states. The conference was officially named the "Global Disaster Emergency Response Conference 2070," later referred to as the "2070 Conference." According to the original plan, the conference was to run from March 2070 to March 2071. Temporary hubs for the conference were set up worldwide, facilitating intense discussions among all subjects, with the proceedings broadcast globally without interruption.

The opinions emerging from the conference mainly divided into two categories. The first group supported establishing a unified global plan centered around the United Nations, using existing technologies to impel top-down societal reconstruction. The other group strongly criticized this approach, arguing that it would lead to more severe power concentration, creating a world government and new interest groups. Supporters of the second viewpoint advocated for open-sourcing all technologies and decentralizing advanced technologies such as AI and robotics to assist people in rebuilding society in a bottom-up way. They believed the United Nations should not directly intervene in any specific local practices.

Among the supporters of the second opinion was an association called the Association of Common Tech (ACT), which is consisted of:

Whistleblowing Dog, an open-source intelligence and journalism organization,

Anti-Design Studio, a leftist critical design and artist group,

TechFreeTech, an anarchist computer engineering group formed by former employees of Google, NVIDIA, Microsoft, Apple, and Tesla,

A **robotics research team** made up of former researchers from MIT, ETH, and the University of Tokyo, and

A mysterious Marxist philosopher and economist known as **Jovals.K (JK)**.

This association fully articulated their ideas, referring to their proposal as "TECHNOCOMMUNISM." According to them,

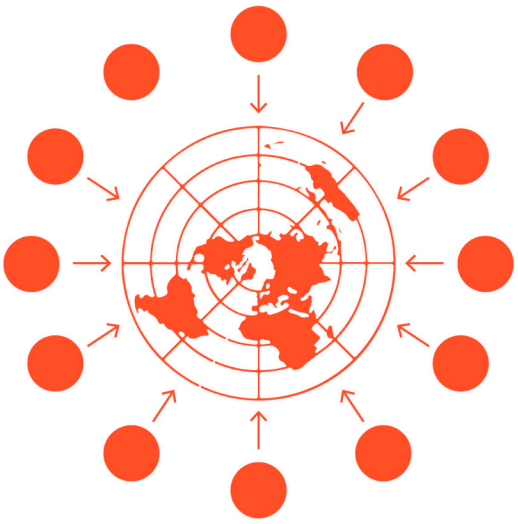
this term did not signify a specific political system, nor was it a reinterpretation or revival of 20th-century communist movements. Instead, it was a declaration of a new social relationship where individuals, supported by advanced technology, collaboratively addressing and solving issues independently and from the bottom up. The roots of TECHNOCOMMUNISM lay in a theoretical book published by JK in the 2040s, outlining a vision for future society. Anti-Design Studio later materialized these ideas through concrete designs and representations. During the 2070 Conference, JK, Anti-Design Studio, and several other groups formed ACT and presented a detailed explanation of their ideas via the global live stream.

The conference concluded in June 2071, three months later than scheduled. Participants did not reach a consensus on a single solution. Although there was widespread opposition to the unified global plan centered around the United Nations, some regions still sought to establish traditional government structures to facilitate comprehensive reconstruction. On the other hand, the second viewpoint, represented by ACT's proposal, gained more global responses. The failure of past capitalism and nation-state systems prompted people to reflect and aspire to new forms of society. These responses created varied social textures across different regions, but the 2070 Conference actually sparked enthusiasm for building new societies. Although no unified plan for societal reconstruction emerged, the open-sourcing and global sharing of key technologies were finally achieved.

Following the conference, decentralized social models began spreading globally in diverse forms. Despite the 21st century being fraught with disasters, the rapid development of technology left resources that provided a technical foundation for building new societies. By 2080, 30% of the global

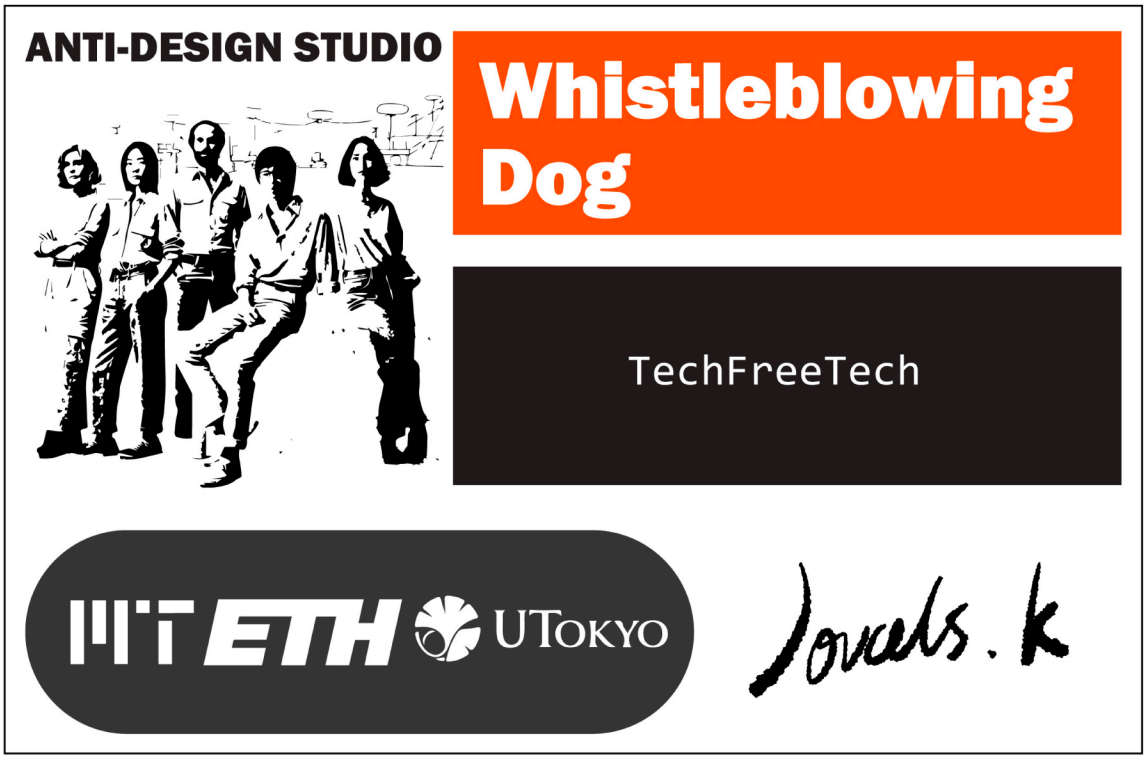
population had returned to normal life and production activities under new social forms. This figure reached 80% by 2090, with most people living more independent lives supported by high-tech, decentralizing resource and energy production, and infrastructure operations. The remaining 20% of the global population included small authoritarian military states, fundamentalist enclosed societies, new feudal communities resistant to the post-2070 reconstruction wave, and the elite classes who held immense political power and wealth and had fled after 2050.

The United Nations designated 2090 as the point marking humanity's entry into a new century. Nation-states almost ceased to exist, and the capitalist system motivated by profit, mass production, mass consumption, and accumulation became unnecessary due to the leap in individual productivity. The United Nations itself eventually lost its former functions, but the global public platform established during the conference continued to serve as one of crucial tools for communication and collaboration worldwide. Its databases, servers, and other infrastructure transitioned to decentralized ownership, operation, and maintenance by people worldwide. Although political conflicts and incomplete societal reconstruction persisted, humanity was prepared to step into the 22nd century.



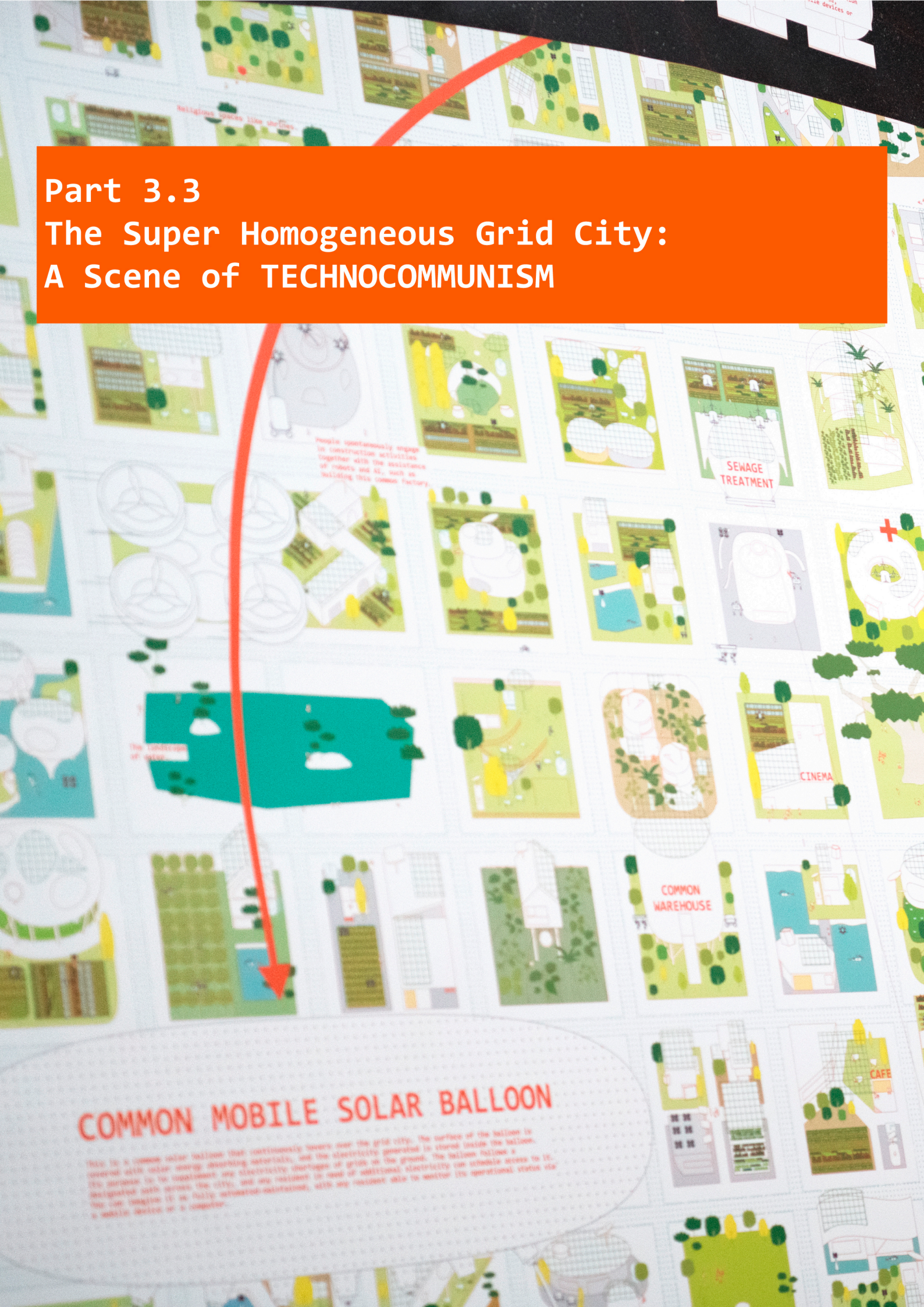
The opinion which supports establishing a unified global plan centered around the United Nations.

The opinion which advocated for open-sourcing all technologies and decentralizing advanced technologies such as AI and robotics to assist people in rebuilding society in a bottom-up way.



Association of Common Tech (ACT)

The Super Homogeneous Grid City: A Scene of TEHCHNOCOMMUNISM



Part 3.3
The Super Homogeneous Grid City: A Scene of TECHNOCOMMUNISM

COMMON WAREHOUSE
A Big park where people might hold large events.
This is a common independent factory, of which purpose is to meet people's additional needs for factory space. If your own grid space is not enough for the production activities you require, you can use this factory space.
The Landscape of a huge tree.
LIBRARY

TECHNOCOMMUNISM should not have only one form, as it is neither a specific system nor a central plan born in the 21st century.

If in past societies we had big systems, then in TECHNOCOMMUNISM (hereafter referred to as TC), we have small systems; if we had big machines, then in TC, we have small machines; if we had big production, then in TC, we have small production; if we had big business, then in TC, we have small exchange; if the past was top-down, then in TC, it is bottom-up; if we had Big Government, then in TC, it is anarchism; if the past was centralized, then in TC, it is decentralized; if the past was vertical, then in TC, it is flat; if the past was hidden, then in TC, it is transparent; if the past was heterogeneous, then in TC, it is homogeneous...

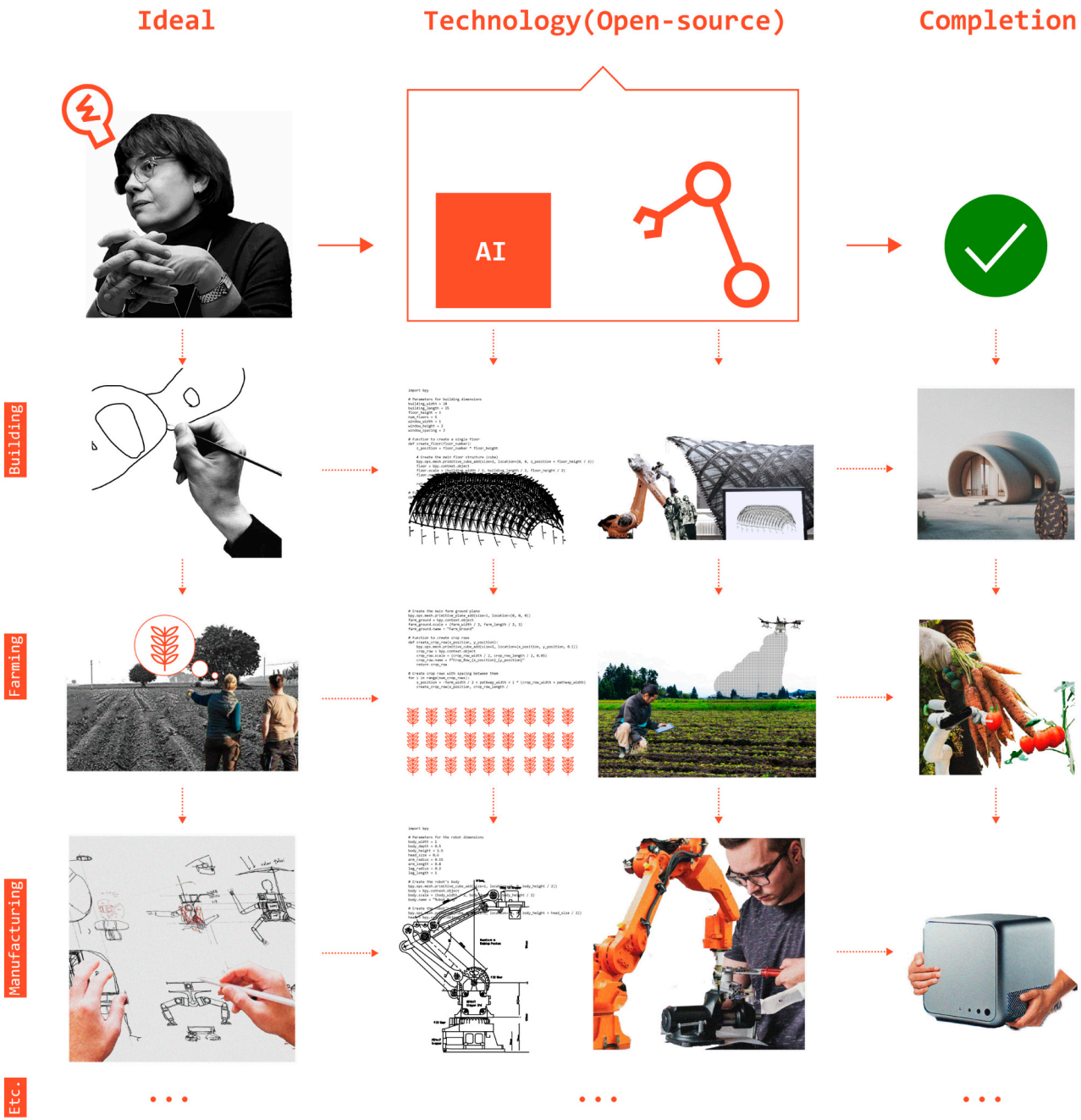
From these textures arises a scene of TECHNOCOMMUNISM: the Super Homogeneous Grid City.

"Super homogeneous" does not imply that I hope to enforce uniform living conditions through some institutionalized egalitarianism. Instead, it serves as a form of critique to resist the textures of past social and urban structures. The texture of homogeneity represents the open-sourcing of technology, the disappearance of large-scale privatization, the decentralization of power, and the reversal of urban centralization.

Let us imagine for a moment that the Super Homogeneous Grid City is situated on the Noto Peninsula in Japan, a place recently struck by a major earthquake, where many people have lost their homes. On small islands increasingly vulnerable to natural disasters, destruction may come easily, but so too does the acceptance of new models of society. The land is divided into grids of 30m x 30m. Each grid unit could accommodate a single individual or a collective household. The grid lines themselves serve as roads, with the bold horizontal white line in Figure 3 representing a possible route stretching from the far left to the far right. The super homogeneous grid spreads like another ocean across the land of the former city, covering the ground, enveloping the natural landscape, and extending to the coastline. In this liquid-like enclosure, the grid city and the natural landscape undergo complete alienation. This alienation symbolizes the opposition between artificial and non-artificial, private and non-private.

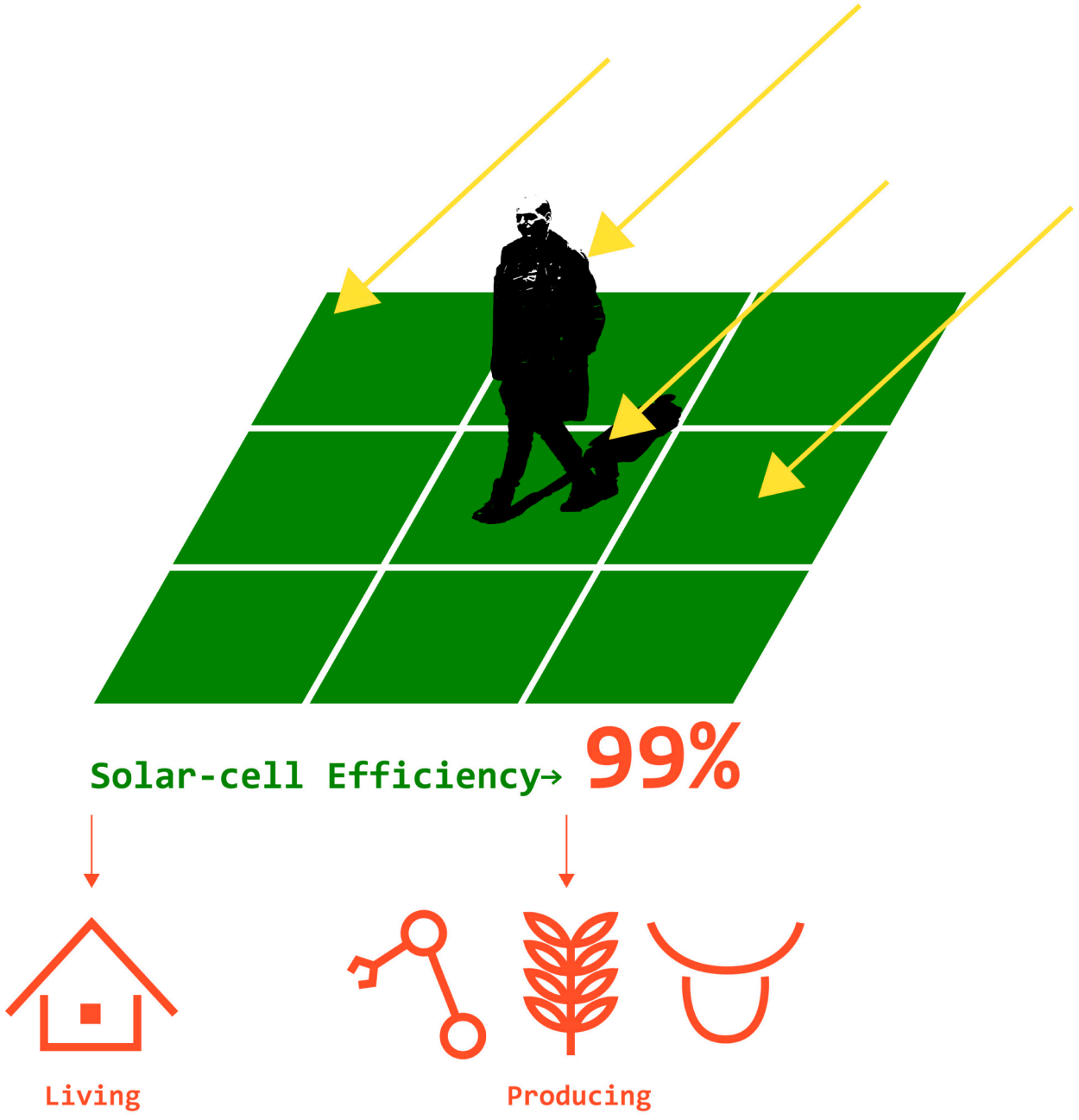
A BIRD'S-EYE VIEW OF THE SUPER HOMOGENEOUS GRID CITY!

The establishment of TECHNOCOMMUNISM as a new model of society, as seen in the Super Homogeneous Grid City, is based on several important preconditions:


Ideal
Technology(Open-source)
Completion
AI
Building
Farming
Manufacturing
Etc.

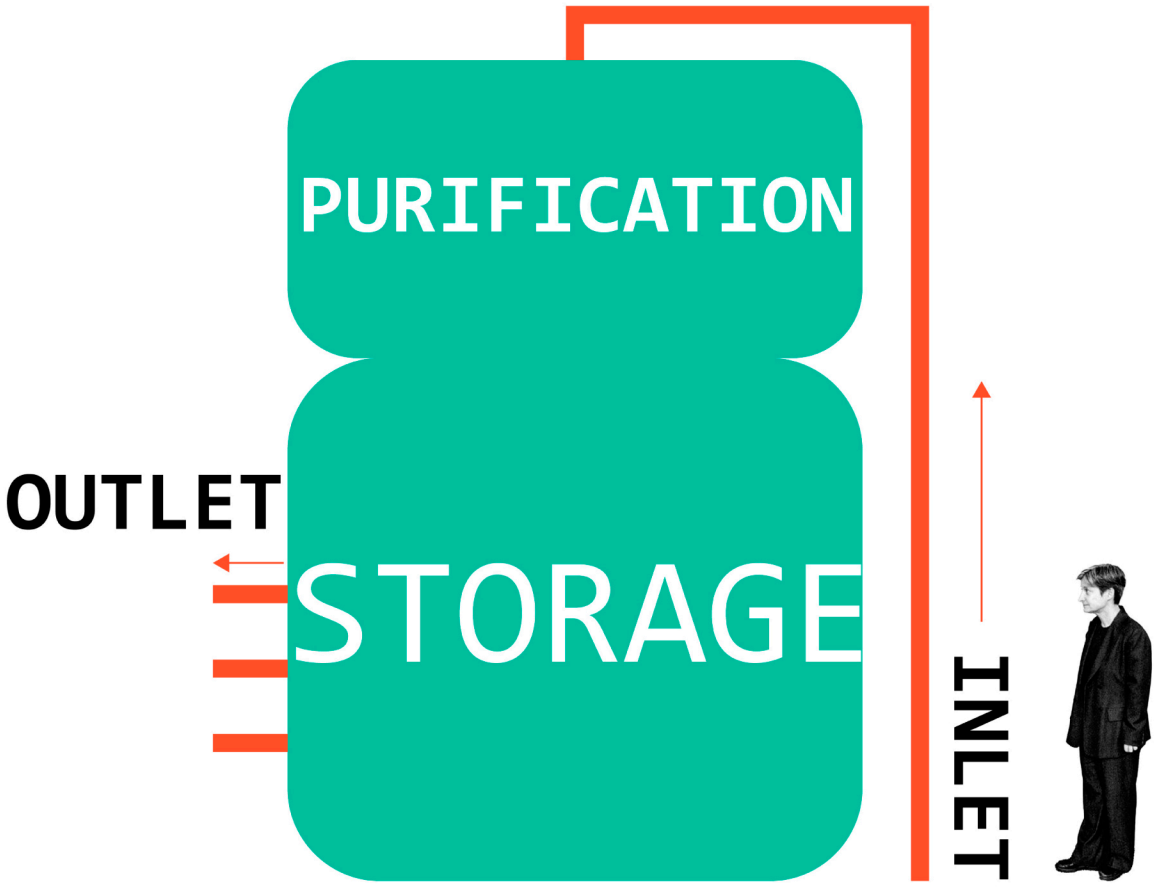
(Figure.3)

1.Basic Productivity: AI is no longer just a tool for imitation based on databases or generating visualizations but can independently perform more complex judgments and calculations. With its support, robots can handle a broader and more detailed range of tasks. This greatly lowers the barriers for people to accomplish tasks, minimizing the gap between ideas and their realization. Individuals can easily build desired houses, grow or breed, and manufacture tools without requiring extensive specialized knowledge, fulfilling their life and production needs. Everyone can own Basic Productivity.(Figure.3)



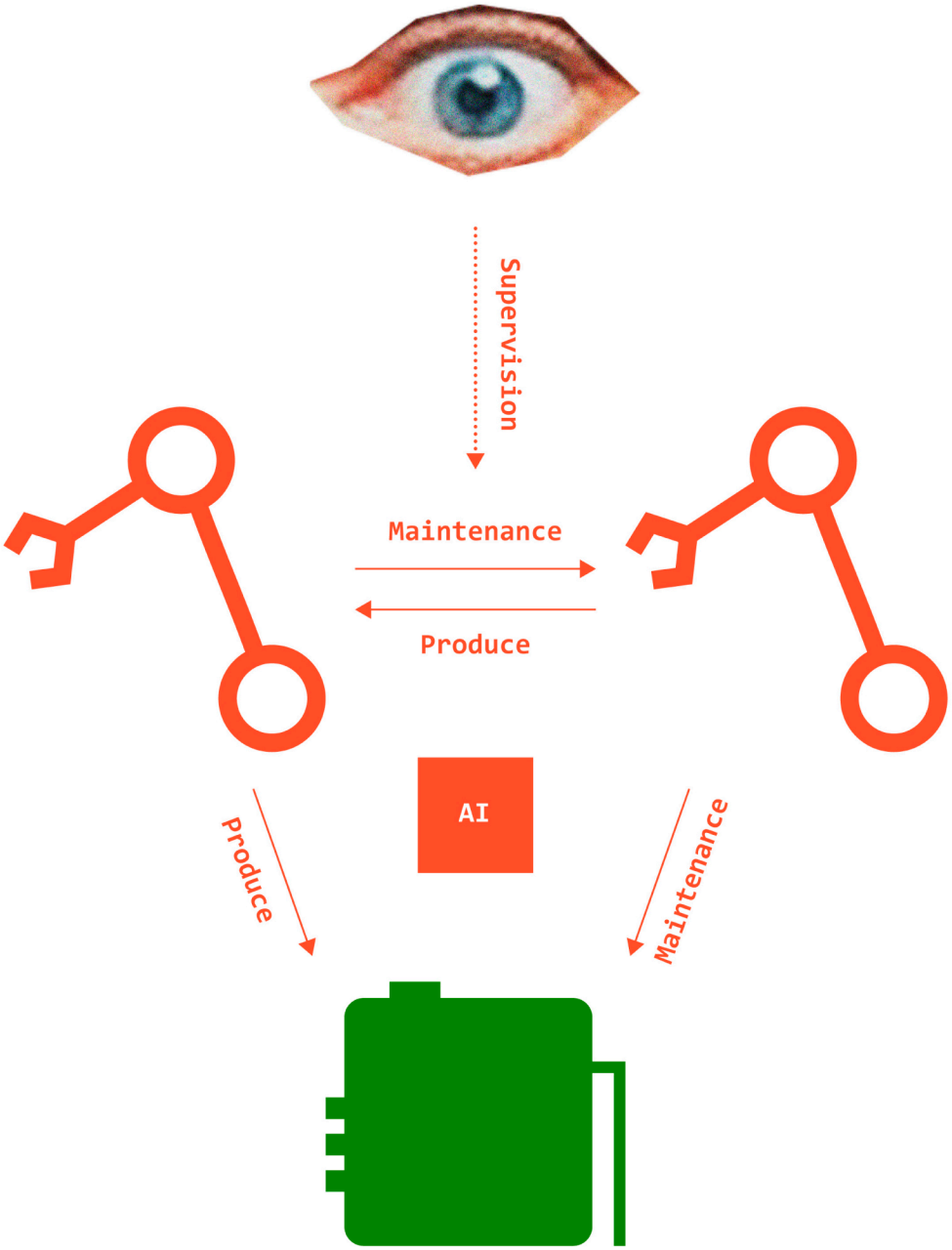
(Figure.4)

2.Electric Power: The solar-cell efficiency of solar panels has essentially reached 100%. A certain number of panels is sufficient to meet the daily life and production energy needs of an individual. Large-scale power generation facilities are no longer necessary(Figure.4).



(Figure.5)

3.Water Treatment: The treatment of raw water sources can be independently managed by individuals. Integrated small-scale water purification and storage units are widely used. Water drawn from rivers, lakes, or the sea can be directly routed to individual units, where it is purified and stored. The monitoring and maintenance of these facilities are directly handled by individuals, forming a decentralized water treatment system(Figure.5).

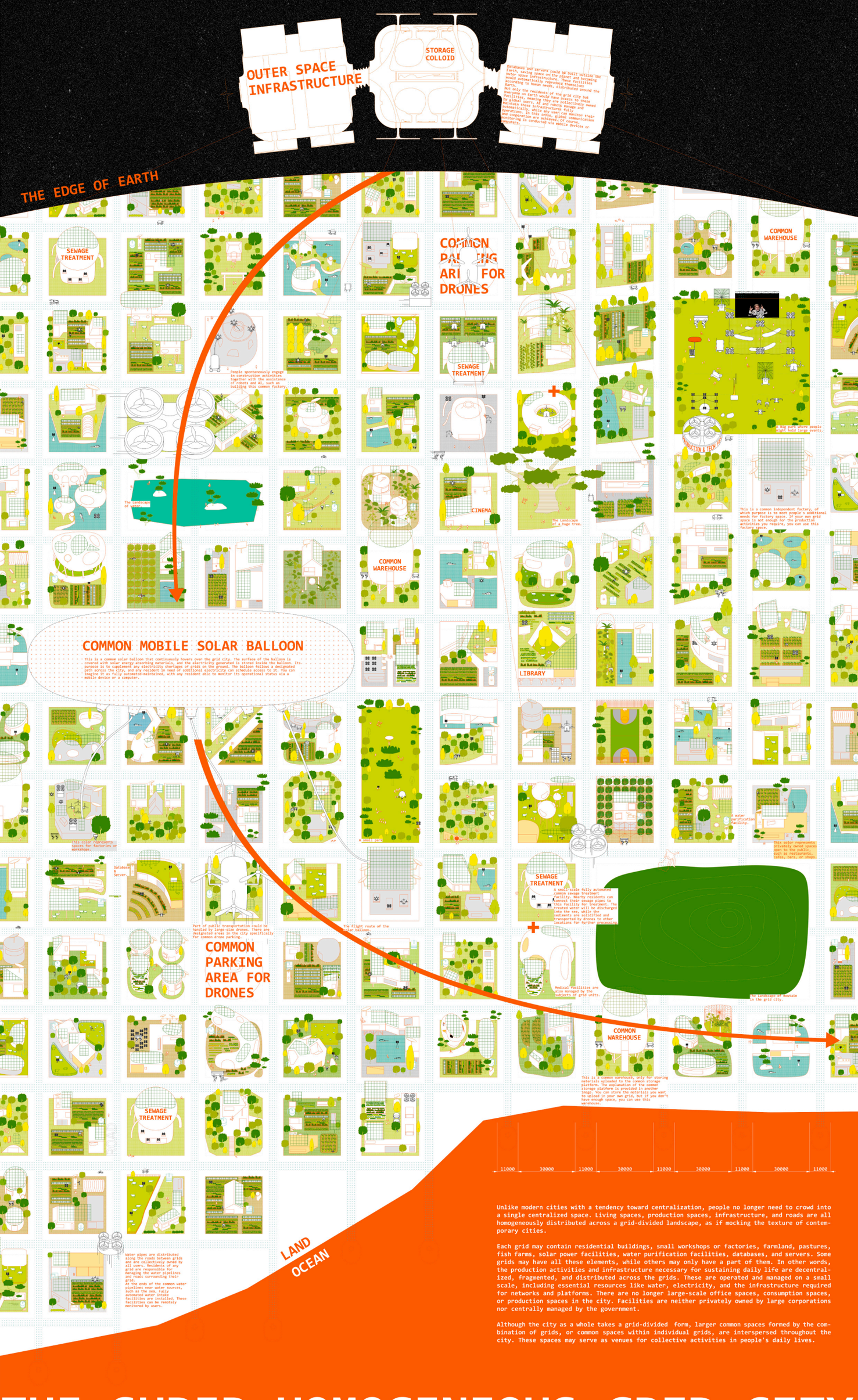


(Figure.6)

4.Self-Reproduction and Maintenance of Machines: Supported by AI, machines can intelligently self-replicate and maintain themselves according to human needs. Machines can independently determine when and under what circumstances reproduction or maintenance is required, both for themselves and other machines. Humans' primary role becomes that of observer and supervisor of these automated processes(Figure.6).

(Figure.7)

5.Cognition: Humans can achieve greater independence of spirit and consciousness, no longer relying on governance by others. They can live, produce, and engage in bottom-up collaboration with other individuals more independently and proactively, rejecting power structures and hierarchies(Figure.7).



Unlike modern cities with a tendency toward centralization, people no longer need to crowd into a single centralized space. Living spaces, production spaces, infrastructure, and roads are all homogeneously distributed across a grid-divided landscape, as if mocking the texture of contemporary cities.

Each grid may contain residential buildings, small workshops or factories, farmland, pastures, fish farms, solar power facilities, water purification facilities, databases, and servers. Some grids may have all these elements, while others may only have a part of them. In other words, the production activities and infrastructure necessary for sustaining daily life are decentralized, fragmented, and distributed across the grids. These are operated and managed on a small scale, including essential resources like water, electricity, and the infrastructure required for networks and platforms. There are no longer large-scale office spaces, consumption spaces, or production spaces in the city. Facilities are neither privately owned by large corporations nor centrally managed by the government.

Although the city as a whole takes a grid-divided form, larger common spaces formed by the combination of grids, or common spaces within individual grids, are interspersed throughout the city. These spaces may serve as venues for collective activities in people's daily lives.

THE SUPER HOMOGENEOUS GRID CITY

Life:

Let us imagine this way of life as a declaration of TECHNOCOMMUNISM.

You no longer need to be trapped in the cyclic compression of labor and consumption. Strict labor hours and labor rules are no longer necessary at the societal level.

The waste and pollution caused by mass production and mass consumption will no longer accumulate as a burden for the future, and the issue of carbon dioxide emissions is resolved at the systemic level.

Robots and AI provide significant support for your daily life, enabling you to easily produce the items you want. You don't need extensive specialized knowledge, but you do need to master the essential skill of communicating with AI. This not only affects your production but also determines whether you can effectively manage the infrastructure that impacts your life.

However, one person's strength is limited — you need to collaborate with others.

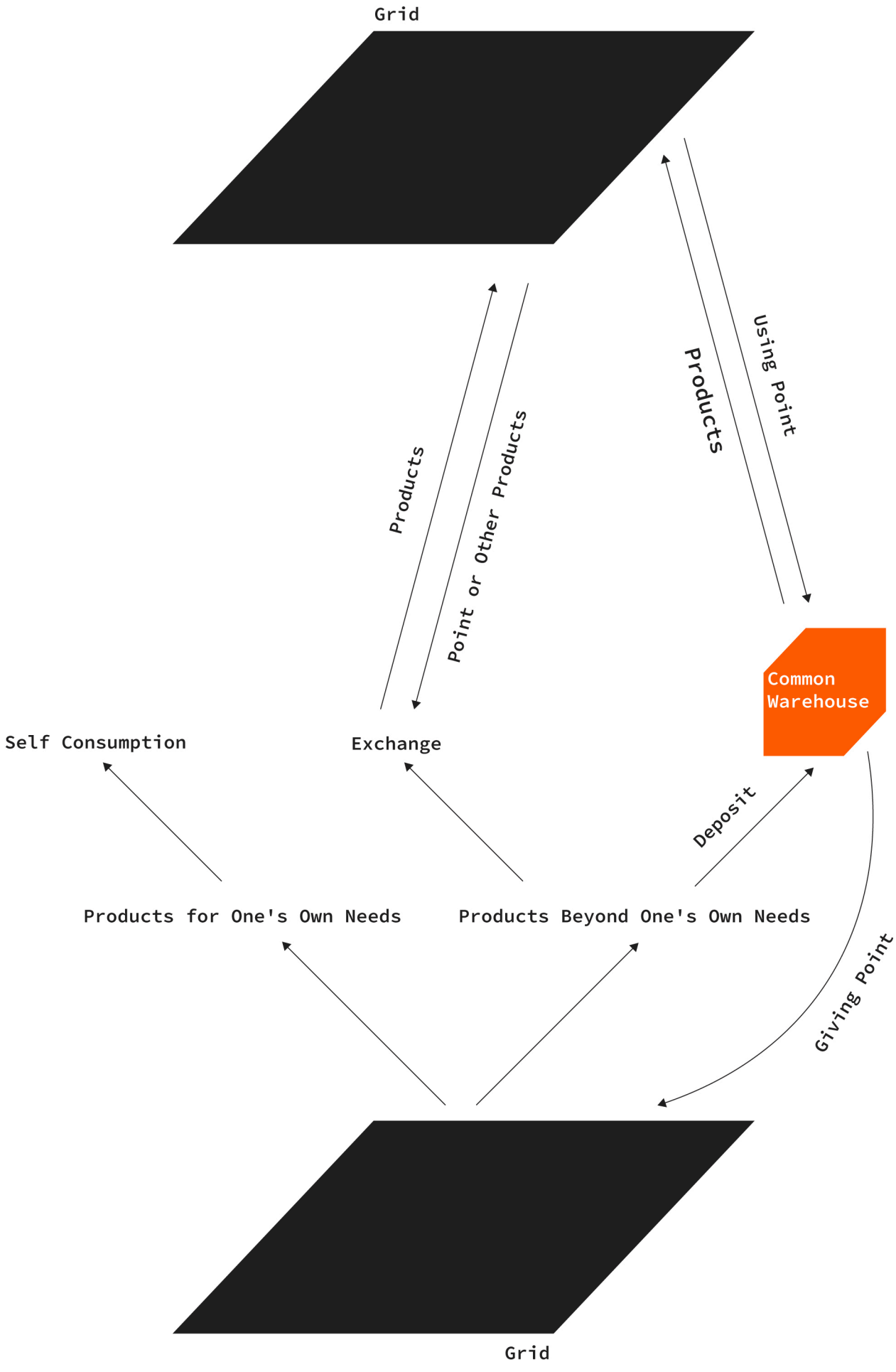
In the city where you live, everyone produces something. You don't need to know every single person, nor bear the burden of knowing everyone, but you can exchange goods with any of them. You need to manage your land and nearby public facilities, but with the help of robots and AI, these tasks become very easy. You can choose to participate in public affairs that interest you or protest against things you disagree with. This requires responsibility but won't disrupt your daily life by overburdening you.

You might make many friends, or you could choose to live as a solitary artist. You don't need to conform to any social atmosphere, nor do you need to perform for others in pursuit of personal gains.

Here, you are an independent individual, a responsible individual, and an individual who is not controlled by others' power but possesses an essential force.

If you are ambitious and wish to seize power, sorry—you will have to abandon that idea. You cannot acquire more resources than others, nor will others have to rely on you for their survival. You cannot hold power. Here, every individual is treated equally with respect, lives with dignity.

If you are highly intelligent and ahead of your time in creating new inventions, you are free to innovate. No one will stop you from creating, but if your actions affect others and are not accepted, you may face protests.


Grid
Products
Point or Other Products
Products
Using Point
Common Warehouse
Self Consumption
Exchange
Deposit
Products for One's Own Needs
Products Beyond One's Own Needs
Giving Point
Grid

(Figure.8)

Exchange and Production Mechanism:

It is essential to mention the exchange and production mechanism within this city (Figure 11).

All residents of the city use points instead of traditional currency. The goods produced within a grid are divided into two categories: one portion is used to meet the producer's own needs, and the other portion exceeds those needs. For the former, the result is self-consumption. For the latter, there are two possible destinations. The first option is direct exchange with other grids, where the medium of exchange can be either points or other goods, as determined by the individuals involved. The second option is to upload the goods to the public warehouse on the city's platform. When goods are uploaded to the public warehouse, the platform grants the uploader a certain amount of points. Meanwhile, others who need the goods can purchase them from the public warehouse using points. An important aspect of this system is that the number of points the uploader receives is always greater than the number of points paid by the purchaser ($a > b$). These two point values are fixed and cannot be altered. In other words, all producers receive the same additional points for uploading their goods, while all purchasers acquire the goods they need at an equally low cost. For example, if I upload rice and receive five points, you can purchase that rice for just one point. This system ensures producers' motivation while guaranteeing that everyone can access goods at low prices.

Of course, as previously mentioned, whether to upload goods to the public warehouse on the city's platform or engage in direct exchange is entirely up to individual choice.

Finally, imagine yourself in this scenario, as a female artist who immigrated to the grid city. This could be your day.

You live in a two-story house. The first floor is an indoor studio and kitchen, where you can see a warehouse for storing materials, solar batteries for electricity, an elevator leading to the second floor, and other features. You have a portion of farmland and a small farm (Figure 8).

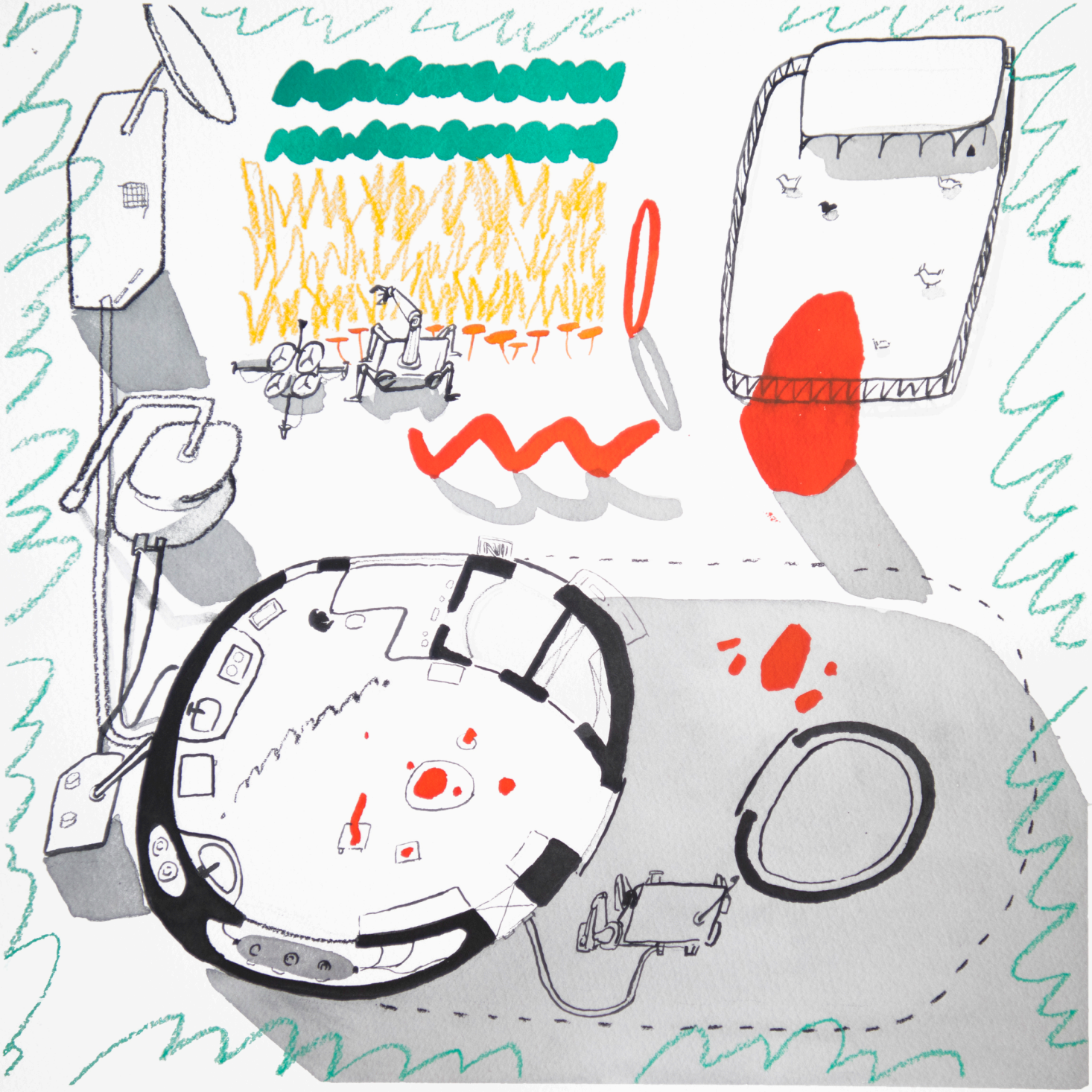


Figure 9

After waking up in the morning, you sit by the window at 9:00, enjoying a leisurely breakfast. Using devices embedded in your house, you plan your day's production activities and activate the robots. Looking out the window, you see the scenery of your grid and the landscape of the city (Figure 9).

Figure 10

Afterward, you leave your house to check on databases and servers outside. Holding a mobile device similar to a smartphone, AI guides you through complex technical problems. Meanwhile, robots begin their daily tasks. During this time, a common mobile solar balloon happens to hover above your location, possibly because nearby residents need to use it. It is now 9:40 (Figure 10).

Figure 11

At 10:00, you start working on your sculpture, with robots assisting in high-intensity and precise tasks (Figure 11).

Figure 12

At 12:00, you return indoors for lunch and a midday break. During this time, you check the city platform on your computer, where you see that it is based on a grid map rather than specific text or image content. The platform has no pay-to-prioritize mechanism. You can view materials available for exchange from other grids, check the position of the solar balloon in the upper-right corner, and access the public warehouse in the lower-right corner. You also notice that some residents are collaborating on a small park construction project in one grid, a plan openly displayed on the platform. Since you're not particularly interested in this project, you decide not to engage (Figure 12).

4°C
12:00
PARK
工事中
試着可能
Common Solar Ballon
CHECK
Open the Common Warehouse

Figure 13

At 13:00, you go to your house's warehouse to check your supplies and prepare goods for exchange with other residents, perhaps a box of vegetables you recently harvested. The transportation robot sent by the resident you’re exchanging with arrives at your grid, and you place the goods into the robot to complete the exchange. At 14:00, you resume your indoor artistic creation (Figure 13).

Figure 14

At 17:00, you check your mobile device and arrange to meet a friend at their grid at 18:00. At 17:30, as you prepare to leave home, a drone arrives at your grid with goods you purchased (Figure 14).

Figure 15

You put on small mechanical shoes and head to your friend’s house. There are no large vehicles in this city. You can see the grid city landscape as you move, with nearby residents engaged in various production activities. Upon arriving at your friend’s house, you find her harvesting crops with the help of a wearable backpack robot (Figure 15).

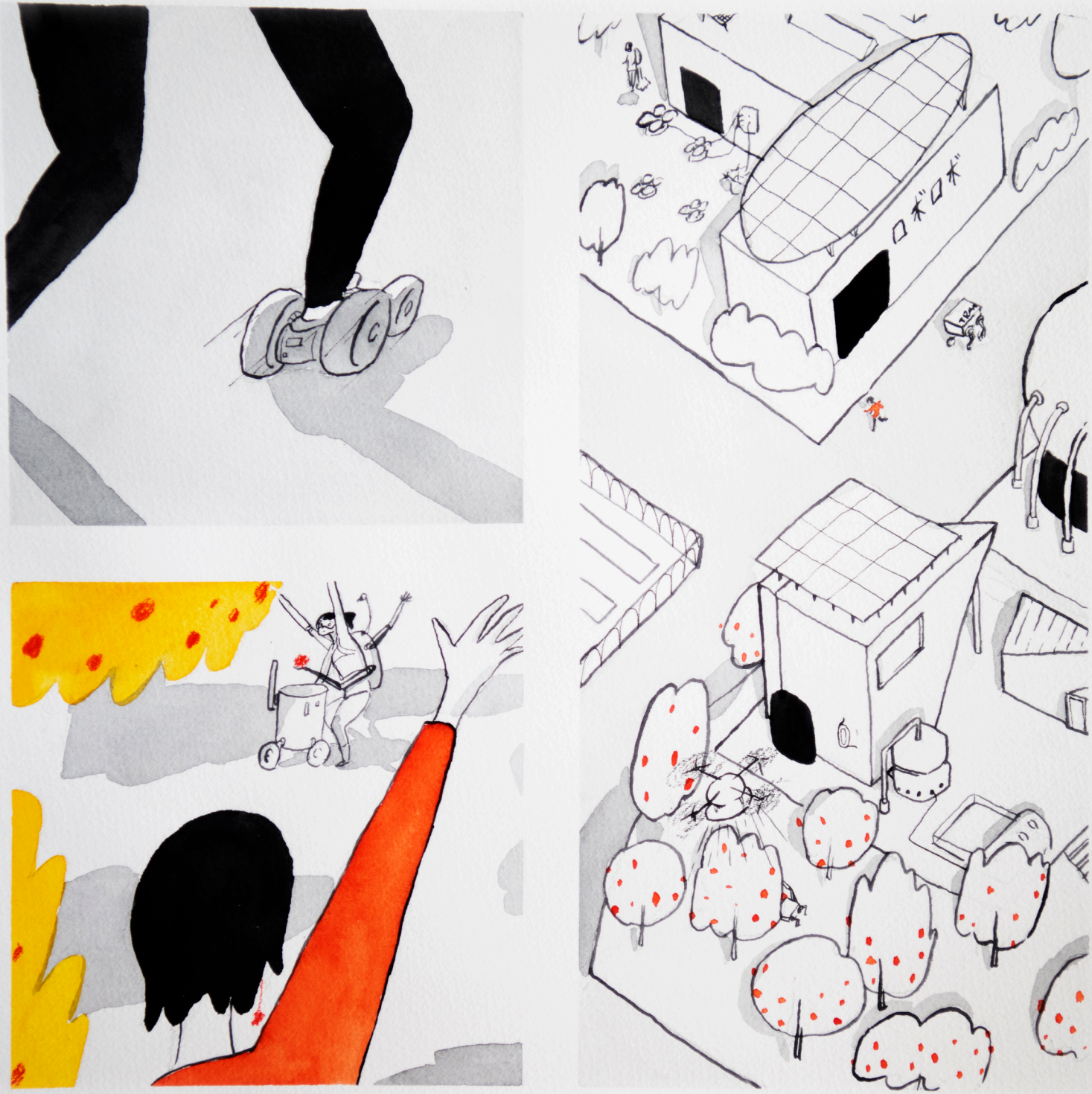


Figure 16

At 19:30, you have dinner at your friend’s house, discussing your respective produce. It’s now evening. Finally, you leave your friend’s home and return to your house at 22:30, ending your day (Figure 16).

Of course, this is just one lifestyle in the Super Homogeneous Grid City. Feel free to imagine your own.

Figure 17

Conclusion

I am fully aware that this work can easily be criticized as nothing more than an impractical fantasy or just theoretical speculation. Rather than spending time creating something like this, one might argue it is more worthwhile to think like a proper professional architect and focus on how to solve the problems that are actually happening right now. However, I have always believed that “escaping into reality” is far easier than “escaping into ideals.” In other words, it is much simpler to conform to the existing social context than to challenge it with radical ideas. As I wrote in Part II, immersing oneself in the answer to a problem is always easier than reflecting on the problem itself. At the same time, the binary I refer to here between reality and ideal is not one between practice and non-practice. Thought itself is a form of practice, and the dissemination of thought is also a form of practice. What I consider crucial—both in general and in this work in particular—is the recognition that social reality is a misrecognition of ideological illusion. It is itself a form of cognition. The fact that money can be used as a medium of exchange is a form of cognition. The existence of power and class relations is a form of cognition. The belief that human beings must marry and have children is also a form of cognition. And seeking “natural” legitimacy for these beliefs in the animal world is, likewise, a form of cognition...But as I mentioned in Part I, the current socio-political and economic environment does not afford us the time or energy to critically reflect on “reality”—whether it is the cyclical compression of labor and consumption that leaves people exhausted, or the habitual avoidance of direct critique in order to maintain peaceful social relationships and secure one’s own interests.

Of course, even as I speak here of “critique” and “reflection,” it is just as important to ask: what kind of critique, and what kind of reflection? Some may take reflection for granted, but not all forms of reflection are effective, and not all critique is accurate. Reflection and critique themselves can easily become performative gestures or cool-sounding language used within a specific professional domain.

I believe we are living in an age of performance. Politicians perform, scholars perform, artists perform. All substantial content can be ignored—as long as you perform

well, as long as you produce the right effect, you can establish a connection with others. This has created a deep alienation between content and form, where form itself has become untouchable, the material from which reality is constructed. That is why we see electoral systems turning into reality shows—the U.S. presidential election and Japan's parliamentary elections resemble variety programs. A vast number of papers and studies focus on trivial matters; all that matters is that the author appears to be "doing research." Artists and designers, without a deep understanding of the ideas they reference, use those ideas as dazzling decorations to construct their language—glamorous appearances of language wrapped around empty "concepts." As long as you are good at performing, it becomes easy to build connections with others, easy to close a deal—even if what you are doing has no depth whatsoever. It's like a restaurant in the busiest district of a metropolis: even if the food is completely ordinary, as long as there is enough foot traffic and decent branding, the business will thrive. I don't want to perform. I want to attack—honestly and forcefully. But this kind of honesty feels out of place in modern society.

I have never stopped questioning whether there could be another way of living. Of course, the "we" here refers to those of us who follow the path of being born, going to school, working to make money, consuming during non-working hours, and growing old. We did not choose to be born into such a system, but we were taught to accept it. The original intention behind my conception of TECHNOCOMMUNISM was to reject this acceptance. What we need is not merely another type of life, but another kind of incubator—one that can nurture lives entirely different from the ones we know today. This logic of jumping outside the field where one seeks answers, in order to think about creating new questions instead, has already appeared many times in this essay. But this is an extremely difficult thing to do, especially when the system is managed by those who have already adapted to it. It's like an official who has spent decades struggling within an authoritarian party structure and finally gains power, status, and wealth. Rather than questioning the system itself, it is easier for him to interpret all the pain he endured as necessary hardship on the road to success—and to pass that idea on to the next generation. And when that generation faces an uncertain future, how likely are they to criticize the very lessons they were taught? In response to this, I think the least we must recognize is that the suffering we experience today is not something we are inherently meant to endure. These sufferings are man-made. Perhaps what matters more is overturning the system that turns such suffering into an obligation and responsibility for future generations.

If someone were to ask me whether I actually want to build a completely identical, super-homogeneous grid city in the future, I would not answer yes. Because for me, this proposal is merely a way of expressing a certain logic—it is not a practical idea meant to be copied and pasted. I'm sure everyone has heard the globally popular saying: "Unus pro omnibus, omnes pro uno," or "One for all, all for one." I do not like this phrase, nor do I agree with it. Because it presupposes a necessary condition in which the individual is confined within the collective. Perhaps as an ideological slogan for uniting

people, it is effective—but it is also effective as a pressure-producing machine that disciplines people into submission to the collective. It tells people about the benefits of conforming to the group, but doesn't it also imply the dangers of not conforming? I have always believed that human collectives built on the foundation of ideology are dangerous—even though, when facing the power of the few, the strength of the collective can sometimes serve as an effective tool. So, in contrast to that, if I had to describe TECHNOCOMMUNISM in a single phrase, I would invert the classic slogan and say: "One for one, all for all." Just like the Mugiwara Pirates in One Piece—each person boards the ship for their own purpose. These independent individuals form a collective from the bottom up, and the power of that collective then helps other collectives. In this process, the gathering of individuals produces power, but each individual remains autonomous and full of character. This is the core meaning of TECHNOCOMMUNISM.